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ART. I. *A Voyage performed by the late Earl of Sandwich round the Mediterranean*, in the Years 1738 and 1739. Written by Himself. Embellished with a Portrait of his Lordship, and illustrated with several Engravings of antient Buildings and Inscriptions, with a Chart of his Course. To which are prefixed, Memoirs of the Noble Author's Life, by John Cooke, M. A. Chaplain to his Lordship. 4to. pp. 580. 2l. 2s. Boards. Cadell jun. and Davies. 1799.

WHEN the intention of giving to the public an account of this voyage was announced, the intelligence was not received with indifference; and indeed, the great abilities, the strength and originality of character, and the powers of entertainment, which the late Earl of Sandwich was known to possess, could not fail to excite for this work a more than common degree of curiosity and expectation. Though it must have been remembered that, when this voyage was performed, the author had scarcely arrived at the age of manhood, and was wholly unschooled in the world; yet, as the experienced mind, penetrating and deeply versed in the knowlege of human nature, must be formed from superior youthful powers of attainment, it would naturally be imagined that the defects arising from inexperience would be materially compensated by that entertainment, which a vigorous fancy is of itself capable of affording. Our account of the work will perhaps shew how far these ideas were well founded.

The volume is dedicated by the editor to the King; and then follow the memoirs of the author's life. We expected an account of the circumstances which prevented the Earl from publishing this voyage; and also of those which, after a lapse of sixty years, have now occasioned its appearance: but for this information we looked in vain. The 'Memoirs of the noble author's life' are almost wholly confined to accounts of a public nature, principally of entrances into and departures from office, with remarks on official transactions, interspersed occa-

sionally with declamation against the Earl's political opponents. We have seldom perused memoirs more barren of anecdote and amusement; and, considering the object of them, we were therefore not a little disappointed in this respect. Indeed there seems to have been a considerable degree of ingenuity, or at least of contrivance, exerted in order to render them so uninteresting. They are elaborately dull.—We shall offer to our readers a short abstract of such information as we find in them.

John Montague, son of Edward Richard Montague Lord Viscount Hinchingbrook, and Elizabeth only daughter of Alexander Popham, Esq. of Littlecote in the county of Wilts, was born in the parish of St. Martin in the Fields, Middlesex, November 3d, 1718. He was sent at an early age to Eton school; where, under the tuition of Dr. George, he made a considerable proficiency in the classics. The editor observes that a 'prominent feature, which at this time marked his character, was the reverence which he paid to authority, with entire submission to the discipline of the school;' and an instance of this is related, that happened but the day before he was to leave Eton, and after he had become Earl of Sandwich.

'In 1735, he was admitted in Trinity College, Cambridge. During his residence in this seat of learning, he and the late Lord Halifax were particularly distinguished for their college exercises; and were the first noblemen who declaimed publickly in the college chapel. After spending about two years in college, he set out on the voyage which is the subject of this volume. Mr. Ponsonby late Earl of Besborough, Mr. Nelthorpe, and Mr. Mackye, accompanied his lordship on this agreeable tour, with a Mr. Liobard a painter.'

On his return to England in 1739, he brought with him, as appears by a letter written by him to the Rev. Dr. Dampier, "two mummies and eight embalmed ibiss's from the catacombs of Memphis; a large quantity of the famous Egyptian papyrus; fifteen intaglios; five hundred medals, most of them easier to be read than that which has the inscription ΓΑΜΙΩΝ: a marble vase from Athens, and a very long inscription as yet undecyphered, on both sides of a piece of marble of about two feet in height." This marble was afterward presented to Trinity College, and the inscription has been explained by the late learned Dr. Taylor.

Being now of age, he took his seat in the House of Lords, and in the same year was chosen High Steward of the corporation of Huntingdon. The manner in which his marriage is noticed sufficiently marks that it was not intended to introduce much of a private nature into these memoirs. 'It may not be improper,' says the editor, 'to mention in this place a domestic occurrence. March 14th, 1740-1 he received the hand of the Hon.

Hon. Dorothy Fane, third daughter of Lord Viscount Fane of the kingdom of Ireland.'

The Earl began his political career by joining the party then in opposition to Sir Robert Walpole. On the formation of the ministry distinguished by the appellation of *Broad-Bottom*, he became a member of the administration, and was appointed second Lord of the Admiralty, December 15th, 1744. In consequence of the active part which he took in raising men to oppose the pretender in the rebellion of 1745, he obtained rank in the army. In August 1746, he was appointed plenipotentiary to the congress to be holden at Breda; and in the next year his powers were renewed, and continued till the definitive treaty of peace was signed at Aix la Chapelle in October 1748. On his return, he was sworn of the privy council, and appointed first Lord of the Admiralty; and on the King's embarking for Hanover, he was declared one of the Lords Justices during his Majesty's absence. In June 1751, he was displaced from the Admiralty, and did not again hold any public office till the year 1755, when he became one of the joint Vice Treasurers of Ireland. In April 1763, he was again appointed to the Admiralty, as first Lord; and the death of Lord Hardwicke causing a vacancy in the office of High Steward of the University of Cambridge, Lord Sandwich became a candidate to succeed him, but failed, after a very close contest. In 1765 he was again out of office, but in 1768 was made joint Post Master General with Lord Le Despencer. In January 1771, under Lord North's administration, he was again appointed first Lord of the Admiralty, which post he held above eleven years.—The memoirs give also a list of honours, less public, conferred at different times on the noble Earl. He was an elder brother of the Trinity House, a Governor of the Charter House, of Christ's Hospital, of the London Hospital, &c. &c. —Of his official conduct, the part which relates to the Admiralty appears to be of the most importance, and also that which redounded most to his credit. He reformed great abuses in the dock-yards; increased the establishment of the marines; set the example of annual visitations to the dock-yards; was the promoter and patron of several voyages on discovery; and it may, we believe, with truth be added that his attention to and knowlege of the duties of that department have never been exceeded.

The events of the American war occasioning a removal of the ministry in March 1782, Lord Sandwich afterward held no active employment under government, during the remainder of his life. We shall give an extract from his character as a peer

of parliament, which, the editor informs us, has been 'obligingly furnished, drawn by the hand of an able master.'

'The Earl of Sandwich was rather to be considered as an able and an intelligent speaker, than a brilliant and eloquent orator. In his early parliamentary career, he displayed uncommon knowledge of the sort of composition adapted to make an impression on a popular assembly; and from a happy choice of words, and a judicious arrangement of his argument, he seldom spoke without producing a sensible effect on the mind of every impartial auditor. In the latter part of his political life, and especially during the American war, his harangues were less remarkable for their grace and ornament, than for sound sense, and the valuable and appropriate information which they communicated. His speeches therefore were regarded as the lessons of experience and wisdom.'—

'Whenever he rose, the House was assured that he had something material to communicate: he was accordingly listened to with attention, and seldom sat down without furnishing their Lordships with facts at once important and interesting; of which no other peer was so perfectly master as himself.'—

Concerning the private character of the Earl, the editor has borne testimony in general terms to the easy politeness and the affability of his manners; to his cheerfulness and hospitality; to the activity of his disposition; and to his readiness to perform acts of kindness.—A description is given of his musical pursuits, which were followed with uncommon eagerness and constancy; principally at his own seat. 'I do not believe,' says the editor, that 'there ever was an instance, either before or since, of six oratorios being performed for six successive nights by the same band.'—'Every oratorio which was performed in the evening, was rehearsed throughout in the morning. After dinner, catches and glees went round with a spirit and effect never felt before, till every body was summoned by a signal to the opening of the performance. This lasted till supper was on the table, after which catches and glees were renewed with the same hilarity as in the earlier part of the day.'

We do not recollect how long Orpheus played, before Pluto was content that he should depart: but we doubt whether his performance 'extended throughout the week.' We are here told that the accounts of the bodily fatigue suffered by the greater part of the band would hardly be believed, if many persons still living could not bear testimony to their truth.—'These meetings were continued for several years, with unrivalled splendour and festivity.'

The Earl lived 'in the calm satisfaction of a private station,' little more than seven years. In the autumn of 1791, a complaint in the bowels, to which he had been subject, 'became more than usually troublesome.' He went to Bath, to try the efficacy

efficacy of the waters: but, receiving no benefit, he returned to his house in town in the latter end of February 1792. 'He was not sensible of his danger till within a few days before his death, when some very alarming symptoms convinced his mind, not yet impaired, that his recovery was no longer to be hoped for. He received the intimation with firmness. During even the last stages of his illness, he frequently conversed on public affairs, with the same reach of thought and perspicuity of expression as he had at any time been accustomed to do.'—'After languishing a few days, he expired on the 30th of April, 1792, with perfect composure and resignation.'

Such is the substance of the particulars most worthy of notice in the memoirs. The information which they have supplied we do not slight: but more might reasonably have been expected in forty quarto pages, employed on the life of a person who was distinguished in so many respects, who was so much in the world, whose disposition was so convivial, and whose resolute habits of application left no hours to indolence, but devoted every one to business or to pleasure.

The narrative of the voyage begins at Leghorn; where the noble author embarked on board an English ship called the Anne, of about 300 tons, and mounting 16 guns, on the 12th of July N. S. 1738. He gives a description of the port of Leghorn, and of the navigation along the coast of Italy. We are informed that a tower built on a small sandy island, called the Malhora, in the outer road of Leghorn, 'was erected on a message sent to the Grand Duke by Queen Anne; who upon the Restoration, (an English seventy gun ship being lost there,) let him know, that if he would not, she would send and build a sea-mark there herself.'—A short description and history both of Corsica and Sardinia also occur; the ship having been in sight of these islands, though she did not touch at either.

It may be proper to remark that no mention is made of the persons who accompanied the Earl; the narrative beginning, '*I* embarked from Leghorn,' &c: but this omission appears to have been the effect of inadvertence, as at times the plural is used, 'our curiosity,'—'We went,' &c. The reader is under obligations to the editor for information on this head.

At Messina the ship anchored. Here they 'had the malicious pleasure to see the Spaniards still fishing up the cannon and remains of those ships that were destroyed in this port by Admiral Byng.' A short and well compressed history of the island of Sicily follows; with equally brief descriptions of the cities of Palermo, Messina, Augusta, Catanea, Syracusa, Gergento, and Trapani: but it does not appear whether these cities were all visited by the author. In every description, the

events of old times are recapitulated, and illustrated by copious quotations from the writings of antiquity. The travellers went to see the famous cavern called the Ear of Dionysius; the account of which, as here given, differs in some respects from those of other travellers:

'It is a large cavern, (says Lord S.) cut horizontally into a rock, 72 feet high, 27 broad, and 219 in depth: the entrance is of the shape of an ass's ear, and the inside somewhat of the form of the letter S. On the top of the cave, there is a groove, which runs from one end to the other, and has communication with a small room at the entrance, now inaccessible by reason of the height and steepness of the rock. This is imagined to have been a guard room where the tyrant used to place a sentinel, who by hearing every the least whisper of the prisoners within, made his report accordingly to his masters.' —'The effects of the reverberation are so surprising, that people would be apt to think that those, who related them, were giving into a vice, of which all travellers are generally suspected guilty.'

Mr. Brydone assigns to the cave the exact form of the human ear, and gives larger dimensions than Lord S.: but, as he uses round numbers, our belief inclines most to the admeasurement before us. Some among later travellers deny the existence of any other than a rude or fancied resemblance in the cave to the structure of the ear, and deride the idea of such a design in its original formation. Lord Sandwich has supposed this cavern to be the '*Latumiæ Syracusanæ*' noticed by Cicero: but most other travellers agree that the immense cavern which has been converted to a subterranean garden, and belongs to the convent of the Capuchins, was the *Latumiæ* to which Cicero alluded. This subterranean garden is not noticed by the Earl. Brydone, in his description, believes it to have been the quarry whence the materials for building the city of Syracuse were principally taken.

Lord S. and his companions, having departed from Sicily, sailed towards Athens; and his Lordship has given classical and historical descriptions of the islands and head-lands in his course. A strong wind having obliged them to stop for shelter at the island of Milo, we are informed that the inhabitants of this very fertile island are kept poor by the great taxes laid on them by the Turks: that 'near the sea-shore is a hot spring rising up several yards from the land, which though it is surrounded by cold water, preserves a heat strong enough to boil an egg;'—that 'the dress of the women of this country is very particular; their petticoats coming no lower than their knees, in order to show (what with them is reckoned the greatest perfection) their thick legs. This is a fashion so much in vogue among them, that it is a common thing to see them with

with seven or eight pair of stockings on, besides bandages round the small of the leg.'

At the island Ægina, also, the travellers stopped. Some ruins of no great consequence are here noticed: but the most extraordinary circumstance related of this place is the prodigious multitude of partridges, which swarm in such incredible numbers, that the people are obliged to go out every year purposely to break their eggs; fearing that, by devouring their corn, the birds should produce a famine.

Twelve hours after having left the island Ægina, they came to an anchor in the Piræum, 'now called Porto Leone, from a large lion of white marble that stood near it, which some years ago was carried away by the Venetians.'

When they arrived, we are not told; and the journal is often deficient in dates. The noble author has described the ports of the Piræum, Munychia, and Phalerus, and the most remarkable of the ruins in and near Athens: but so many descriptions and drawings of these remains of antiquity, the labours of diligent and scientific travellers, are already in the possession of the public, that we shall limit our notice of this part of the work to a few general remarks, and direct our attention principally to such matter as is more nearly connected with our own times. The Earl's descriptions may be consulted with advantage, by those who wish to examine and judge of the disagreements between the accounts of other travellers. He coincides with Le Roy in opinion that the stately ruins, commonly supposed to be the remains of a palace built by Adrian, but by Mr. Stuart conjectured to have been the Temple of Jupiter Olympius, are the remains of the Pantheon built by Adrian.

The travellers visited Megara, now only a village, but which still retains its antient name. The island of Salamis (now Colouri) was also visited. The inhabitants are Greeks. The author relates that, at a village called Ambelachi, 'near which are many ruins, heaps of broken columns, and inscriptions in abundance, we ordered the public crier to make proclamation that all such as had any ancient medals, should bring them to the house of the chief man of the place; where, for all such as were approved of, they should receive a *para*, which is about three farthings. It was not long before we had great quantities brought in, so that we collected about fifty, some of which were of value.'—'The air on this island is esteemed very wholesome, a proof of which we were eye-witnesses of in two old men, the one, who had passed his 110th, the other his 115th year, both of them enjoying their senses and limbs still perfect.'—Little is said of the modern state of Athens. Of thirteen hundred houses, one thousand were inhabited by Greeks, and

the remaining three hundred by Turks. The citadel was defended by a few cannon, and a Turkish garrison of about three hundred men. This seems to agree with Mr. Stuart's computation, that the number of inhabitants, when he was at Athens, amounted to between nine and ten thousand.

In the passage from Athens to Constantinople, the ship anchored at the island of Mycone, where she was detained ten days by a violent northerly wind. During this time, an expedition was undertaken in the long boat to Delos; where the voyagers saw the ruins of the Temple of Apollo, of which there remained 'nothing but a confused mass of broken columns, cornices, and architraves, and part of the colossal statue of the deity to whom the temple was dedicated, which wants legs and head; and at a small distance, a large plinth, that in all probability served as the basis of the statue, which we learn from the inscription was erected by the people of Naxos.' The ruins of the antient city of Delos entirely covered all this part of the island, rendering it incapable of cultivation.

They stopped also at other islands of the Archipelago. Of the celebrated quarries of marble at Paros, we are told that—'The Turks are so blind to their own advantages as not to suffer the exportation of this valuable commodity, out of a religious fear lest the Christians should employ it in making statues, which is looked upon as a great abomination, and expressly forbidden by the law of Mahomet, as an impious imitation of the works of God.'

On their arrival at Constantinople, the voyagers waited on the English ambassador; in whose palace they were lodged during the whole time of their residence in that capital. The Hippodrome, the Mosques, and other public buildings, are described.

'Between two obelisks in the Hippodrome, is a brazen pillar twelve feet high, formed by three serpents twisted round one another; the heads of which being placed in a triangular position, composed a sort of capital. It is imagined that the golden tripod, offered as a present in the temple of Apollo at Delphi, by the united body of Greeks, after the battle at Platea, was supported by this serpentine pillar;—Sultan Amurat, one day passing this way, to make an experiment of the strength of his arm, beat off the head of one of the serpents with his topouz (an instrument which the Turks use when on horseback): his followers, in imitation of their sovereign, destroyed the remaining two, and the pillar now remains destitute of its capital.'—

'During our stay in this vast metropolis, I applied my whole thoughts towards informing myself of the maxims and customs of a people so different from those, which I had till then been conversant with; in which inquiries I had very good success.' The Earl had the

the good fortune to make acquaintance with a person who had long been 'conversant in the most eminent Turkish families, and been himself employed in many very important state transactions; till upon a change of ministry, (which too often, in these countries, proves fatal to all such as were engaged in the late administration) he was obliged to save his life by flying for refuge to the English Ambassador; who on our departure, sent him with us to Christendom, far out of the reach of his enemies persecutions.'

The character of the Turks, as here drawn, strongly expresses their great contempt of every nation and religion except their own. 'Haughty and arrogant in their prosperity; and, on the contrary, mean and abject under the frowns of fortune.' At the same time, the author praises their piety towards the Creator, their exact observance of the laws of their religion, their charity towards distressed persons, 'their unexampled integrity in trade,' and the general decorum of their manners.—'When a Turk addresses his equal, he gives him the title of brother; if it be one older than himself, he calls him master; if one of fewer years, he speaks to him by the name of son.' A very particular account is given of their religion; which, perhaps, more than that of any other people, has moulded and fixed the character of its followers. The relation of the ceremonies and formalities practised with sick people is curious:

'When a person is at the point of death, his relations immediately send for the Imam of the parish, whose business it is to attend the person till the time of his death, to comfort him under his affliction, to exhort him to a sincere repentance of his sins, and repeat to him over and over the profession of the Mahometan faith. He afterwards begins to read, with a very audible voice, several chapters of the Coran, never desisting till the person has expired.'

Whatever benefit the sick man derives from such comfort in the next world, it deprives him of all chance of a longer continuance in this.

In speaking of the women, it is said that, notwithstanding the rigour of a despotic husband, whose power is almost unlimited, they have many opportunities of favouring a lover. Other travellers write differently. The author of *Observations on the Government and Manners of the Turks* asserts that "It is as easy to scale Heaven, as to come at the Turkish ladies." The following passage, in the volume before us, may possibly have been dictated by more fortunate experience; 'Their measures for procuring opportunities of frequent interviews are always so well laid, that a discovery is next to impossible; and we may venture to affirm, that a person who had ever experienced an intrigue with a Turkish woman, would have no further taste for the ladies of any other country, whom they would

would find, in every particular, so much their inferiors.' That the Earl remained always constant in this opinion may be much doubted. On the subject of divorces, he is less civil:—'The wisdom of the Turkish law' leaving this matter wholly to the men, because women are 'of a more mutable temper,' the ladies cannot, except those of a very superior quality, get rid of a husband on any pretence. Considering how much the Turks are devoted to their religion, nō greater insult perhaps could be offered to the sex, than that regulation which allows that 'a Christian woman may be married to a Turk without being obliged to change her faith.' The females of the royal family, however, 'may be affirmed to enjoy the most happy state of any in the whole Turkish empire. These princesses, as it is contrary to the law for them or their children to succeed to the sovereignty, are by no means looked upon with an eye of suspicion:'—'over them the husband has no sort of authority, and on the contrary is obliged to act more like their slave.'—They enjoy 'their revenues which belong to them as daughters to the Grand Signor, and are attended in a manner suitable to their rank and condition.'

The author has remarked that, 'in relation to their servants and domestics, there is no nation in the world happier than the Turks.' Very little of this happiness falls to the share of the servants; the majority of whom are slaves bought in the public market.

'The greatest income of the Mirzas or Nobles consists of slaves and horses; of both which (to make use of the expression) they keep large studs, profiting by their increase and propagation. Of the servants bought in this manner, there is not one that dares offer a word in the presence of his master, without it is an answer of some question, and that in very few words, and with the utmost deference and humility. They stand always with their hands crossed before them, observing every motion of their master, and by their obsequiousness almost preventing his desires. If they are found to be any way remiss in the performance of their duty, they are severely bastinadoed.'

The description of the Turkish government includes an account of the different offices; as well those of the Seraglio, as those which are constituted for the management of public affairs; the military establishments, and the administration of justice; with a brief account of the different nations and sects subject to the Grand Signor. Lord S. concludes with observing that, 'in the fundamental rules, upon strict examination, one may discover many excellent maxims, originally well calculated for the advantage of the people, but wholly subverted by the injustice and wickedness of those in power.'

Next

Next follows an account of the revolution at Constantinople in the year 1730, in which the Sultan Achmet III. was deposed. The events in this narrative are not clearly related; and the few reflections that are interspersed require some of the allowance to which, as being the ideas of a young man, they may be intitled. The facts however, we doubt not, will be received as authentic, considering the writer's means of acquiring information respecting an event which was then so recent.

Departing from Constantinople, they sailed to Smyrna; which, says Lord S. 'of all the seven cities, that contended for the honour of having been the birth-place of Homer, has undoubtedly the most reason on her side.' From Smyrna, they sailed to Scio, antiently Chios. 'The island of Scio,' says the author, 'may be justly esteemed the most beautiful and flourishing island of the whole Archipelago.' 'The capital city, which bears the same name as the island, may very well be reckoned one of the fairest cities throughout the whole Levant.' The principal produce of this island is the mastic, a very rich gum, of which it yields 'every year an incredible quantity.'

Sailing by Samos and Patmos, they anchored at Stanchio; an island 'which rivals, if not surpasses, the island of Scio in beauty and fertility.' Among the curiosities of Stanchio, is noticed a sycamore tree: 'It extends its branches, which are supported by many antient pillars of porphyry, verd antique, and other precious marbles, in the exact form of a circle, from the outward verge of which to the trunk I measured forty-five large paces. Beneath the shade of this sycamore is a very beautiful fountain, round which the Turks have erected several chiosks or summer houses.'

Two days after their departure from Stanchio, the voyagers anchored at Rhodes, but were obliged immediately to put to sea with all expedition, as they were informed that the island had been for some time afflicted with the plague. To make the reader amends, eighteen pages are employed on a history of Rhodes, beginning at the two hundredth and tenth year after the Deluge. This island is described as 'by no means yielding to Stanchio in fruitfulness.' In six days from Rhodes, they anchored opposite to the city of Arnicho in Cyprus. A summary history of this island, from the earliest accounts, is given; and it is one of the most entertaining and best digested abridgments that we find in the work. Cyprus is described to be 'in the winter, one of the most agreeable habitations in the world; the climate being mild and temperate, the air wholesome, and the face of the country covered with a most delightful verdure; in the

summer

summer it bears a quite different appearance, being burnt up by the scorching rays of the sun, and frequently overwhelmed by incredible numbers of locusts, which, after having devoured all the products of the earth, die in the months of July and August, and by the infected vapours which arise from the putrefaction of their carcasses, either produce the plague or malignant fevers, no less fatal to the inhabitants.'—Of almost every island mentioned in the passage from Constantinople, the author has given a short history.

Three days after having left Cyprus, the voyagers anchored at Alexandria. They visited Grand Cairo, the pyramids, (engravings of which accompany the descriptions,) and the catacombs. The descent into these latter affords much curious matter.—In the account of Egypt, is included a history of the Nile, and of the religion of the antient Egyptians.—Among the curiosities of Cairo, is mentioned 'an hospital with very plentiful endowments for two thousand blind men.'—The dancing devotions of the dervises are described nearly in the same manner as by other travellers.—Of the 'Bedoween Arabs,' we are told;

'They have a secret to defend themselves against the bite of vipers, the effects of which are so extraordinary, that, had I not been an eye witness, I should have given very little credit to any accounts of them. Many of these Arabs make it their livelihood to gather vipers, which they find in great quantities upon the verge of the desert; disposing of them for three sequins a hundred to the apothecaries of Grand Cairo. The manner of their gathering them is by observing early in the morning their traces in the sand, which they follow till they discover the animal, which without the least hesitation they take up in their fingers, and put him into a large leathern bag containing sometimes six or seven hundred vipers. It was in an apothecary's shop that I saw one of these people come in with a bag of an hundred, who, after he had made his bargain, seated himself on the ground, together with his two companions, and taking the vipers out of the sack one by one, cut off their heads, skinned and gutted them. They made no sort of difficulty of putting their hands into the sack, and taking up an handful of these noxious animals, in the same manner as I have seen people put their hands into a basket of corn, and take up an handful to examine the goodness of it. To my enquiries I was answered, it was a gift enjoyed only by two families, delivered to them by a saint many ages ago.—What to me seems most probable, is that they are acquainted with some herb, to which these venomous creatures have such an antipathy, that if they rub any part of their bodies with it, it incapacitates them from biting that part. Among these vipers are some rather less than the others, differing about the head, upon which they carry two horns about a quarter of an inch long. The bite of these horned vipers is inevitable death. The Arabs, however, treated these with the same familiarity as they did the others, letting them run between their fingers, putting them

them into their bosoms, and farther, to satisfy my curiosity, running their fingers into their mouths without the least dread or hesitation.'

Leaving Egypt, Lord S. and his companions sailed to the westward, and anchored at Lampedosa, an island situated between Malta and the coast of Tunis. According to our author, this island is 30 miles in circumference; an extent beyond that which has commonly been ascribed to it. They found here only one solitary inhabitant, a hermit, whose habitation was a grotto: but the island was formerly well peopled, and subject to the King of Naples and Sicily. It has a good port, near to which stood a city, with a strong castle. 'They were always a very unhappy people, being continually exposed to the depredations of the Turkish cruizers; by whom under the command of the renowned Barberoussa, they were in the end all made prisoners, and transported to Algiers, ever since which the island has remained uninhabited.'—The worthy hermit appears to have cultivated the good will equally of Christians and Mahometans.—'Joining to the cavern, serving for his habitation, is a chapel of the same nature, in which he celebrates mass. Opposite to this chapel is another grotto, in which is the tomb of a Turkish saint. The hermit keeps a lamp always burning at the head of his tomb, upon which account he remains unmolested by the Mahometans, who frequently come to Lampedosa to water their ships and galleys.'

The next course of the voyagers was to Malta; the description of which island is accompanied by a history of the Knights, from the origin of their institution as Knights Hospitallers; and by an account of the different establishments and regulations of the order.—Here the ship performed quarantine.

The sequel of the voyage was to Lisbon, then back to Gibraltar, (the streights between which and Africa the author has described to be only four leagues in breadth,) to Malaga, to Carthagena, to the island of Minorca, and to Genoa: 'whither being arrived,' says the Earl, 'I finished my voyage; which, during the whole course of it, had proved much to my satisfaction, and prosperous even beyond expectation.'

Most of the descriptions occurring in this work are of the same character with those which we have noticed in the account of Sicily. To every place or building mentioned, a history "*ab origine mundi*" is attached; and consequently much more is introduced of what is collected from books, than of what was furnished by the voyage. We are told of the Morea, that 'the form of the peninsula is likened to the leaf of a plane tree by Dionysius in his Periegesis; the Isthmus being compared to the stalk, and the many gulphs that are on each side, to the incisions which are seen in the leaf. It received the

name of Peloponnesus from Pelops, son of Tantalus; who bringing an army,' &c.—At the Hellespont, Xerxes, enraged, 'ordered his attendants to give the sea a hundred stripes, and threw into it a pair of chains as a punishment for presuming to oppose itself to the will and pleasure of so great a monarch,' &c.—Sestos and Abydos 'were famous in antiquity for the amorous intercourse of Hero and Leander; a young man of Abydos. It had been his custom for some time to swim over the Hellespont by night; by which he carried on his intrigue with the utmost secrecy. But being detained at home by continued tempests that prevented his passage, and feeling a lover's impatience, he trusted himself to the sea before the storms were entirely abated, and was drowned.' These historical details are embellished with numerous extracts from antient and modern authors, but principally from the former. Many hundred lines (we believe that we should be safe in saying thousands) are thus scattered throughout the volume. All this, however, must have cost very considerable labour; and, indeed, it appears that the completion of his classical studies was one of the Earl's objects in undertaking the voyage.

In the beginning of this article, we remarked on the scarcity of information furnished by the editor respecting the publication of this work. It must be pre-supposing very little curiosity in a reader, if it be expected that he will be satisfied with such slender intelligence as that it was written by the Earl in the years 1738-9, and published by the editor in 1799. Some circumstances there are which the volume itself sufficiently explains. For instance: it bears all the marks of having been presented to the world exactly in the state in which it was originally composed. Whether the neglect which it experienced from the noble author proceeded from disinclination, or from the pressure of other avocations, we cannot pretend to determine: but, from the length of time, most probably the former was the motive. It may however be presumed, from its being suffered to repose so long on the shelf, that he did not deem it, in an uncorrected state, completely fit for public appearance; and it cannot be doubted that, if he had undertaken the task of revision, it would have been rendered a much more valuable performance. Notwithstanding the unformed style, and other marks of juvenile composition, it exhibits a degree of classical knowlege and an acquaintance with antient history, which are proofs of extraordinary and successful application to study. Many of the remarks indicate an active and observant mind; and sometimes we are presented with very neat historical abridgments.

One of the greatest disappointments, which we experienced in reading this volume, arose from the expectations which we had

previously indulged, of being admitted to travel in pleasant society; and of being introduced to some degree of social intercourse with the people of the countries which were visited. So far from being gratified in these hopes, we find no companion; and we meet with scarcely any enlivening anecdote, or incident of any kind, in which the author is personally concerned. In short, the reader of this volume makes as little progress towards an acquaintance with his author, as does the reader of the Modern Universal Gazetteer. This, however, is to be mentioned more as a subject of regret, than a ground of complaint: since the traveller who communicates his discoveries is not, consequently, obliged to relate his adventures.

We ought not to omit to mention that we are furnished with descriptions of several curious coins and medals; and also with copies of various inscriptions, some of which we do not remember to have seen in any other publication. Capt. B....y.

ART. II. *Observations on the various Systems of Canal Navigation*, with Inferences practical and mathematical; in which Mr. Fulton's Plan of Wheel-Boats, and the Utility of subterraneous and of small Canals are particularly investigated, including an Account of the Canals and inclined Planes of China. By William Chapman, Member of the Society of Civil Engineers in London, and M. R. I. A. 4to. pp. 104, and 4 Plates. 6s. sewed. Taylor, Holborn.

IN the xxiid volume of our New Series, p. 411, we took notice of Mr. Fulton's Treatise on the improvement of canal navigation; and to that article we would now refer our readers, as Mr. F.'s work seems to have principally occasioned the performance at present under consideration: which is a sensible and candid examination of the practicability of Mr. Fulton's ingenious proposals, conducted in a manner that does Mr. Chapman great credit, and evinces much experience, and knowlege of the subject.

Mr. Chapman commences by describing the various means that have hitherto been practised, for overcoming ascent and descent in canals and rivers; and he observes that

'No system can ever be so perfect, as to be unbounded in the propriety of application; and, therefore, the mode of overcoming ascent and descent by locks, which is, undoubtedly, a noble invention, and almost generally useful, is not without its limits, as to utility. Having conceded this point, which every impartial man must do; I feel myself more at liberty to controvert the opinion thrown out by Mr. Fulton, in his Treatise on the improvement of canals, that locks will in future be found to be ineligible in all cases; and be superseded by some system similar to what he has laid down.'

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He next proceeds to examine the comparative expences of forming narrow and wide canals; and we regret that we are in a great measure obliged to pass over this part of the work, as because it would require the necessary diagrams to render it intellible. It is, however, demonstrated that the saving of expence, in forming canals, is far from being in the exact proportion of the breadth; since the embankments, towing paths, &c. must be nearly the same in both cases. The different situations, in which either mode should be preferred, are fully described; and Mr. C. admits that 'the sides of the mountains are also frequently too steep, and the soil too shallow, to admit of wide canals without great expence; therefore, under these predicaments, inclined planes and small boats are most eligible.'

'The savings in such instances as I have premised, will be very considerably less than one half by adopting the navigation, described by Mr. Fulton, for four-ton boats, in place of those of 60 tons. I will call the saving two-fifths; and then proceed to examine what must be sacrificed for that acquisition.

'1st. The carriage, in a very considerable degree, of all articles that will take damage by being wet *: because the narrow boats of 20 feet length, resting on two transverse lines over the wheels, would, with heavy cargoes, be very liable to strain, so as to become leaky: and admitting they had a raised ceiling, which they must have for the carriage of dry goods, the water from the change of position of the boat, on ascending and descending the inclined planes, will run to the extremities, and be dashed about so as to damage the goods; unless the ceiling were raised at the ends, so as greatly to reduce the stowage of the boats.

'2d. When boats, on the different levels, are committed to the care of different men, it will be impossible to fix under whose charge

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'* Under this description must be included grain, the chief produce of the land; the easier disposal of which forms the general inducement for landed proprietors to encourage canals. From this cause, and the creation of demand for internal products of the earth that might otherwise lie dormant, and for the conveyance of lime for manure to parts that could not otherwise easily obtain it, the landed interest receives more benefit from internal navigation than the adventurers who incur the charge of the works, and run the risque of their failure of reasonable success; which although dubious to the latter, can never be so to the land-owner; as, by means of canals, distant and unfavourable situations come under regular cultivation, and advance of rents far beyond what could otherwise be given. The frequent opposition from that quarter, and the support that such opposition meets with, clearly shew, that gentlemen of landed interest do not in general see this advantage in the light in which I have described it: the same opposition, I am informed, existed on the first introduction of turnpike roads, the value of which has now been sufficiently experienced; and the superior advantages of canals cannot fail being soon as generally known.'

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the damage happened, unless it became a rule to examine the boats at every place of change of men, which would be attended with too much delay.

'3d. From the same causes, and the boats having no decks, it will be difficult to prevent pilferage of liquors and small articles.

'4th. Whenever the wind blew strong, the boats would be liable to take in water over their gunwales, notwithstanding their tarpaulins, unless they were battoned and nailed down as in ships hatchways: and, in every cross reach, the string of boats would blow ashore without a man to every boat to keep them off, which would be far too expensive. At Ketley, they had rails projecting into the canal, on the convex points, to keep the boats in their regular course, which enabled them to go forward in moderate weather; but to navigate, in any strength of wind, they would, if even they had rails all the way, require the aid of men to enable boats that were going opposite ways to pass each other. Or, otherwise, they must track their boats with such speed as to keep them off the shore, and consequently have very few to a horse.

'In moderate weather, it would be difficult for a horse to drag a line of them 200 feet long, viz. 10 boats as proposed by Mr. Fulton. The section of water opposed is but small; but the form of the ends of the vessels is that which gives the greatest resistance; and they are often repeated, which must produce a considerable effect, although one vessel follows in the wake of another. Further causes of resistance will arise from the line of boats frequently forming a zigzag, and from their vast surface exposed to the water. The whole of the effects combined are not reducible to calculation, and must depend on experience.

'5th. Packs of hemp and wool, bales of cotton, sacks of hops, crates of earthenware and of glass, oak bark, bavins, &c. &c. would lie too high, so as to overturn the boats, unless iron, lead, blocks of tin, or other ponderous articles, were carried at the same time; without which, these boats would not carry half their tonnage of light goods in any package; the Staffordshire square-sectioned boats of seven feet width, will seldom stow, without becoming top heavy, more than two-fifths of the weight they can carry, at a less proportionate depth than the boats in question must be loaded to, to carry four tons.

'In addition to the articles already mentioned, these boats cannot carry either long or crooked timber; the former, if of fir, may be floated: but the latter, if of heavy wood, will sink, and cannot easily be managed. Neither would these boats be very suitable for the conveyance of quick-lime, nor would they carry (because of their soon overturning) nearly their tonnage of wheat in sacks, and still less of rye, barley, oats, and malt: I, however, do not mean to infer that they will not carry these latter articles at all; but only that the quantities will be less, nearly in the ratio of their specific gravities; which deficiency in tonnage may, in some instances, be compensated by reduction of toll. This width of boat is, however, what cannot be recommended for general purposes.

'The broad boats of 14 feet will nearly carry their full tonnage of light goods, which circumstance arises from two causes; the one

is their form (as well as their width) which occasions their meta-centre, or point below which the joint weight of boat and cargo may lie without overturning, to be higher than in the other boats; and the other is, that they are sunk, when laden, to a much less proportion of their width: besides which, when their draught of water is indefinite (as will further appear from the next chapter) the quantity of light articles that can be carried by boats of different widths, but of similar form and length, will be as the squares of their widths; therefore, a boat of four feet width, in place of carrying half as much as a similar one of eight feet, will carry only a fourth, although of the same length; and but a ninth of one of twelve feet width.

'6th. The trans-shipping of articles removes the responsibility; and, as boats are frequently wanted to navigate both canals and rivers, which cannot be done by the small boats, that degree of responsibility must be lost, and the charge and delay of trans-shipping be incurred.

'7th. The saving in point of reduction of canal dues, would not, in articles of merchandize, be equivalent to the inconveniences described.'

Then follows a detail of the advantages to be derived from combining the two modes, chiefly among mines and quarries; with practical remarks and calculations on the construction of canal vessels, &c.

Two chapters succeed, on the internal navigation of America and China; the last of which contains many important remarks, closely connected with the subject under investigation.

'The Chinese, in their interior navigations, appear to have exercised less of the inventive than the imitative powers; as all their attempts in that useful science, amount to nothing more than a servile imitation of Nature, in the navigation she affords upon those rivers, where the quantity of water is such as to give depth, notwithstanding the inclined position of their surface.'*—

'It is an argument against the inventive powers of the Chinese, that they have not hitherto constructed locks, as a great part of invention lies in the conception of the possibility of the event; and the Chinese have been informed, for upwards of a century, of its absolute possibility; as the Jesuit Missionaries sent to China by Lewis the XIVth, in 1685, acquainted them with the principles of a lock, with which they appeared astonished. The fathers also thought that any one who would carry to China the model of a lock would be well received; and cause as much admiration as the first watches that the Missionaries presented to the Emperor.'

We are sorry that the nature of the subject prevents us from following Mr. Chapman farther into the particulars of this

* This reminds us of the late Mr. Brindley's answer, when asked in the House of Commons of what use rivers were? that "God Almighty did not intend rivers for navigation; they were only the natural drains of a country."

able

able inquiry. We fully agree with him that, where plenty of water is at command, and other obstacles do not occur, locks and moderate-sized canals are preferable to others: that smaller canals, with inclined planes, may be judiciously branched off according to circumstances; and that 'in fine, canals have been, and must still continue to be, of dimensions varied according to the form and species of the boats designed to navigate them: which should differ, so as to coincide with the circumstances of the country passed through; the nature of its commerce and products; and the canals, and rivers, or lakes, that must eventually be navigated by the same vessels. Thus no general system can be adopted, and nothing extensive can be determined on with propriety, without the aid of great experience and abilities.'

We shall close this article with strongly recommending those, who wish to obtain information on this interesting subject, to peruse the works of Messrs. Fulton and Chapman, as containing together a valuable combination of ingenuity and judgment.

Saun...s.

ART. III. *The Political Economy of Inland Navigation, Irrigation, and Drainage;* with Thoughts on the Multiplication of Commercial Resources; and on Means of bettering the Condition of Mankind, by the Construction of Canals, by the Improvement of their various Capacities for Commerce, Transfer, Agriculture, Household Supplies, and Mechanical Power; and by the unlimited Extension thereof into the remotest Interior of Great Britain and of Foreign Parts. By W. Tatham. 4to. pp. 520, and 11 Plates. 1l. 6s. Boards. Faulder. 1799.

THIS large work is partly a compilation from different writers on the subject of inland navigation; with the addition of some projects, and cursory remarks on their probable effects and influence in the various concerns of life: including also statements of the population, trade, and commerce of various countries. When completed by another volume, according to the proposal, it bids fair to constitute an extensive account of what has been advanced on the subject; and some idea of it may be formed from the present volume: about three fourths of which are occupied with reports on the London docks, and on a canal of insulation round London.

Of the author's projects, and of his *long-winded* composition, the following is a specimen:

'My own inventions, for passing vessels from one level of a canal to another, here follow;

'The inclined planes, designed to mount a perpendicular summit, between a lower and upper line of canal, or other Inland Navigation, (regulating the quantum of power by the general depth of water) *is*

particularly suited to such a place as the falls of Niagara, contemplating that place as the commercial center of all the surrounding countries of the lakes, the grand mart for the raw and rough prepared materials of interior American produce, and the political center where the provincial interests of Great Britain and the United States should be made to harmonize, and meet each other in mutual offices of brotherly love, and reciprocal advantage.

'Hence arises a national convenience, in our contriving to construct planes for the transfer of large vessels at that particular place, as one of the greatest examples in the world, and, consequently, applicable to any other spot, which may require similar machines, but upon a smaller scale; because, in the first inventions, for the accommodation of a traffic upon such expanded prospects as this scene affords, and where nature militates in her own operations, to concentrate those of an immense future commerce, the mind should not be contented with the mere make-shift convenience of a selfish period of time, or the erection of temporary works, which must needs be eradicated by our succeeding generation, to make way for the accumulated trade of a highly-increased population; but we should extend our thoughts into the prospect of future occasions, so that those who come after us may bless our forethought, and that we may enjoy the comfort of a capacity fully adequate to any probable contingency, while we may thus certainly invest monies on a sound datum, which cannot fail to remunerate liberally to our offspring, although the functions of finance may now enable us to anticipate the result of future advantages to the aid of our present necessities nevertheless.

'It should be understood, however, that the present infant state of commerce upon the lakes, is far short of being adequate to the support of such machines, (by the mere toll of boatage) as may be equal, in their power, to transferring any vessel whatsoever, or howsoever great may be her burthen, for which, there is a depth of water to come up the rivers Hudson and Saint Lawrence, to the falls; or sufficient soundings in the waters above to answer for the largest possible sized barks, which can also navigate the upper lakes; for this should be the criterion for regulating the passage over that great point of partage at Niagara, which nature and national treaties have rendered equally important, and of joint consideration in the commercial and political interests of England and of America.

'These reflections have induced me to study the accommodation of individual enterprise, and the casual passage of ever so small a number of large vessels at the present day, without losing by the erection of an apparatus, sufficiently powerful to this end; because, also, there is the additional stimulus to such an undertaking, which arises from the prospect of *increasing* commercial resources, and of multiplying the comforts of civilization with unexampled rapidity, if vessels from Quebec on the one hand, and New York on the other, can be thus helped to pursue a voyage into wild and savage regions, upon those fresh-water seas, which are of so vast expanse, as to open communications nearly as much farther into the interior country, as the primary distance of a voyage across the Atlantic ocean, from London to the American coast.

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'To effect these desirable ends without loss, nay, rather with a present eligible profit upon the operation, and a future prospect founded upon sound data, to which very conspicuous natural advantages invite the adventurers of both English and American monies, upon the best possible prospect and security, I have conceived the idea of erecting works fully adequate to the end proposed in the first instance; and I trust they will be found justified, by the capacity of a contrivance, to employ both its attendants and machinery to full advantage, at all times whatsoever, when vessels are not passing. To attain all the proposed advantages of such a project, it is only requisite to construct the inclined plane of solid masonry, disposed into one immense edifice, the roof whereof should form an inclined plane of twenty, or twenty-five degrees elevation, upon which vessels may pass and repass, while the structure below is formed into suitable compartments for the various forges, furnaces, saw mills, grist mills, and factories for preparing raw and rough materials for market, which nature has presented to the notice of British and American intercourse.

'The elevated site of this cascade falling from the inexhaustible reservoir of the lakes, which is backed by an infinite supply of springs and running waters, which will continue to feed it to the end of time, will afford an all-competent mechanic power, which, by communicating rotary motion to successive water-wheels, constructed in the floor of the inclined plane, which forms also the roof of this grand national structure, designed to be built with suitable platforms, leading from the plane to the respective stories of the building, observing order and uniformity; and these wheels respectively giving motion to the varieties of mechanism *below their axis*, instead of the usual method of placing the machinery above the axis of the water-wheel, (which is, perhaps, a habit acquired, merely with views to obviate deficiencies in the limited power of small falls, and thereby to obtain the greatest possible force) it will possess a capacity for casting in and out of geer, to perform the alternate operations of passing vessels, or grinding corn, sawing timber, beating hemp, and malling metals for exportation, as occasion may require.

'Thus, by disposing the plane into one piece of compact architecture, supported by strong arches, and ornamented with suitable columns, it will compose a huge pile of building, answering all the ends of a town, suited to the preparatory manufactures of this grand mart for commercial materials; and the shaft or axis of each successive water-wheel, down the angle of inclination, laying in a transverse direction to the face of the plane, and communicating so as to work tooth and pinion into the contact geer of the vessel, or into a rack screwed to the angular platform, or under the bottom of a cradle, for receiving the vessel, (as the case may happen to be respectively) and guided by a strong and suitable double railway, extending from the top to the bottom of the plane, so as to receive vessels from the pool below, and transfer them safely over the summit point or bridge of the plane above, will have an ample capacity for receiving vessels of any form or construction, and conveying them upon the roof of the building, (as it were) whensoever they have occasion to pass; and, at

all other times, the customary avocations of the place might proceed forward with their timeous pursuits.'

The proposition made to Alexander, of forming mount Athos into the statue of a man, which should contain a large city in the left hand, was a trifle to this!! Had it been intended to have run Mr. Fulton's ingenious plans into a species of burlesque, it could scarcely have been carried higher than by this flighty scheme. We cannot refrain from expressing ourselves strongly in this instance, because the extravagance of it may tend to do much injury, by influencing many readers to think indifferently of all that has been advanced by Mr. Fulton; who has judiciously confined his consideration of inclined planes to small vessels. Mr. Chapman also (to whom Mr. Tatham has not sufficiently attended,) has ably shewn that, where there is a command of water, and difficulties of other kinds do not ensue, the lock-system must maintain the advantage. The proposition of rolling ships of the greatest burthen down an inclined plane shews that the author is but little acquainted with the nature of large vessels of navigation; which, if they touch on any partial support, are doomed to immediate destruction. So great a command of water, as occurs at Niagara, affords every recommendation of locks: through which all ships might pass with safety, and extend commerce on the greatest scale to the most distant regions of America. The time that would unavoidably be occupied in passing such extensive locks would be a small object, compared with the bulk of the vessels that would be necessary to navigate those waters.

We shall take some notice of the subject which occupies the greatest part of this book, viz. a canal of insulation round London; and which, without farther investigation, carries with it a degree of plausibility.

There is a limited distance, however, within which it is not economical to convey goods on water, if they must be carted to the water side, and again thence to be delivered: since more time is occupied in loading and unloading, &c. than would be required for the horses to go the whole of the distance; besides the damage and waste, as well as expence, that ensue from shifting the cargo so often. Suppose that a farmer has occasion to send a load to a distance of ten miles, and a canal passes near his premises, and not far from the place of delivery: but that he has to load a cart to carry it to the water side; and again from the water to its destination. He would certainly hesitate to use the water conveyance, and would with more advantage send his cart the whole journey; particularly if he were certain of a load to be returned with it. A canal, therefore, could not answer in that view, unless it extended to every farm, &c.

&c. and passed through every street, as at Venice; which is impracticable here. The inconveniences, however, arising from a canal of insulation would more than counterbalance the good, as the bridges must be extremely numerous by being on every outlet from the town, and very troublesome from the great height of them which would be necessary to admit of a towing path, &c. under the arches.

The question of extending canals about London, we conceive, should in a great measure be determined by considering whether the wharfs above bridge are sufficient for the requisite depositories of stores, to be retailed out in the regular supply of London and its vicinity. For the larger mercantile concerns, ample provision is intended to be made on the new docks. If it should be found that the Thames does not afford sufficient wharfs, a cut might be made from the Paddington canal, in the most direct and least inconvenient line, providing plenty of space for the desired purposes. Such wharfs, no doubt, are highly beneficial, as centres to exchange the articles of London for those of the country. It may however be argued, by some, that all this is effected by the communication between the Grand Junction Canal and the Thames at Brentford.

We repeat that we cannot withhold our censure of these indiscriminating works, which possess neither originality nor judgment; and which, by applying the inventions of others (good within certain limitations) to a ridiculous excess, do the greatest possible injury to the spirit of forming canals:—a spirit which, when guided by sound judgment, may produce the highest benefit to the community.

Saun...s.

ART. IV. *St. Leon:* A Tale of the Sixteenth Century. By William Godwin. 12mo. 4 Vols. 16s. sewed. Robinsons, 1799.

NOVELS and romances have often been chosen by theorists, as most convenient vehicles of philosophical sentiment. Opinions, when artfully interwoven in the thread of an interesting story, assume a fascinating and imposing form; and speculations, however wild and extravagant, then appear under the semblance of *truths* supported by *facts*. If a philosopher employs himself in constructing a theory of the universe, after the utmost efforts of genius, he is expected fairly to make his appeal to nature, and to confirm his system by actual observation and experiment: so also the physician, who proposes any new method in the healing art, is required to produce *cases* to substantiate and give it credit; and if this be refused or omitted, both the philosopher and physician are ranked in the class of visionaries. The moral speculatist, however, manages

with more facility and advantage: the *cases* which substantiate his theory, as well as the *theory itself*, are matters of invention; and, by a tissue of imaginary representations, the mind is seduced into an admission of certain statements as the very truths of nature, which perhaps neither have nor can have any existence in reality. An author, who possesses any brilliancy of imagination, will find this easy to himself and pleasant to the general reader: but it may be questioned whether "a sturdy moralist" would thus indulge himself, or whether it be consistent with the character of him who professes to be actuated by a pure and sacred love of truth.

From the author of the well-known work on *Political Justice*, who could have expected the singular tale before us? Is it a mode of instruction which such a philosopher ought to select? Is truth obliged to invoke the aid of the wildest fictions; and will it be said that virtue and contentment are best taught in the school of romance? As Mr. Godwin must be aware that his novels will obtain readers, he should consider whether such publications are to be employed without extreme caution in disseminating instruction.—We make this remark not because the present tale comes in support of the principles exhibited in the work on Political Justice; for it is in fact a recantation of some of the leading principles of the system there laid down; and it proves that, with all his sublime sentiments, Mr. G. is as much the creature of circumstances as any other man. We may say of him what he says of the negro Hector, in the romance before us; that 'Love taught him a lesson he had never learned before.' His attachment to the late Miss Wollstonecraft, which caused him to become a husband and a father, seems to have operated a complete revolution in his opinion respecting the affections and charities of private life; so that, though these qualities met with no indulgence in the "Enquiry concerning Political Justice," they are in the present work treated with respect, and honoured with an impassioned eulogy. In the preface, Mr. G. himself notices and apologizes for this inconsistency; observing that, 'for more than four years, he had been anxious for opportunity and leisure to modify some of the earlier chapters of that work, in conformity to the sentiments inculcated in this.' Such a modification as is here announced, the public will be happy to see; and we are of opinion that, (though Mr. G. will not allow it,) if his new ideas be fairly pursued, they will subvert some fundamental principles of his system; since there can be no virtue in the purest indulgence of the amiable affections and charities of domestic life, if self-oblivion, and universal regard to general benefit in all our actions, be essential to virtue.

A work

A work written by the late Dr. John Campbell, intitled *Hermippus Redivivus*, or *The Sage's Triumph*, in which with apparent seriousness the Dr. undertakes to shew that the life and vigor of man may be prolonged *puellarum anhelitu*, and produces a variety of grave ironical reasoning and invented evidence in support of that curious position, (similar to what an anonymous ingenious writer has given in a publication of the same class, intitled *Lucina sine Concubitu*,) contains an anecdote which suggested to Mr. Godwin the first hint of the romance of St. Leon; who is supposed to possess the secrets of the *philosopher's stone* and of the *elixir vitæ*, by which he has an unbounded command of wealth, and the power of making himself immortal. So privileged an individual will be imagined to be the happiest of human beings: but the object of this tale is to shew, according to the Stoical doctrine, the inferior value of external things, and to prove that "*our very wishes give us not our wish.*" In the construction of this fictitious history, much art and genius are displayed, mixed with some peculiarities; and much good composition is manifested, alloyed by some affectation and inflation. The author has contrived to keep alive our affections, and to intersperse a variety of apposite remarks through an interesting narrative: but we must confess that we do not perceive the utility of drawing our attention to such ideal beings as St. Leon. Extravagant fictions are not necessary to demonstrate the insufficiency of the most unbounded wealth to procure happiness for ourselves, or to confer it on others. Philosophers, moralists, and divines, have made a thousand observations of this kind, and the history of wealth and power invariably confirms them. During the mania of the *philosopher's stone*, such a tale might have had its use: but it is now as obsolete as would be a farce or novel designed to ridicule astrology and the casting of nativities.

The effects of immortality in this world, were it attainable by any individual, have not been so much considered as those of unbounded wealth. Juvenal has well described the miseries attendant on the most virtuous and vigorous old age*: but Mr. Godwin goes a step farther, and paints the wretchedness of sublunary immortality. St. Leon, like the wandering Jew, stands isolated in existence. He lives, indeed, but every thing dear to him is dying around him; his affections are checked by

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* "*Ut vigeant sensus animi, ducenda tamen sunt*
Funera natorum, rogus aspiciendus amatæ
Conjugis, et fratris, plenæque sororibus urnæ.
Hæc data pœna diu viventibus, ut renovata
Semper clade domus multis in luctibus, inque
Perpetuo mœrore, et nigra veste senescant."—Sat. x. l. 240.

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the consciousness that he must lose every thing that he loves; and he finds that the *elixir vitæ* only imprisons him for ever in a charnel-house. Even in the exercise of benevolence he was wretched. 'Surrounded and regaled with animated praise, (says St. Leon of himself, vol. iv. p. 66.,) I was not content: I wanted a friend. I was alone amidst the innumerable multitudes of those I blessed. I knew no cordiality; I could repose no confidence; I could find no equal.'

The character of St. Leon is drawn in a masterly manner. We shall trace the outline of that part of his history which is here given; for, being immortal, it can only be an unfinished fragment. He is stated to have been born in the time of Francis I., Charles V., and our Henry VIII.; to have been present at the celebrated interview between the first and last of these monarchs, and to have fought at the battle of Pavia between the two former, when Francis was made prisoner. These circumstances afford an opportunity of describing the martial spirit of that period. St. Leon, now about twenty years of age, renouncing military ambition, falls into the debaucheries and extravagance which in the Court of France succeeded the business of war; from these, however, he was in some measure delivered by his marriage with Marguerite de Damville; with whom he enjoyed great felicity at his castle of St. Leon, and by whom he had two sons (one of which died early) and three daughters: but, going unfortunately to Paris for the education of his son, he relapsed into vice, and particularly indulged the passion for gaming to such a degree as to lose the whole of his fortune. By this circumstance, St. Leon with his most amiable wife and family are oppressed with penury, and thrown into the deepest retirement. They go to Swisserland; and when, by a variety of misfortunes, they are driven thence, they obtain a little cottage on the Lake of Constance. Here St. Leon commences an acquaintance with a mysterious stranger; who, on his death-bed, reveals to him the secret of obtaining unbounded wealth and endless life*. St. Leon now looks forwards to vast enjoyment, but grievous disappointment awaits on all his hopes. The fatal present of the stranger, though it annihilated poverty, produced greater evils. He loses the confidence of his wife, and is abandoned by his son: is imprisoned at Constance, under suspicion; escapes thence to Pavia, where his house is burnt down by the populace, under an idea of his being in league with the devil; and in Spain his wife dies, and he is imprisoned in the dungeons of the Inquisition. He avoids,

* How comes it to pass that this stranger yields to the sentence of mortality?

however,

however, being burnt at an *auto da fè;* makes his escape; and by the use of the *elixir vitæ* he so renews his youth, that he cannot be known as Count St. Leon. He visits his daughters after this change, at the family castle, but without the possibility of being recognized, and without the pleasure and gratifications of a parent: he then travels to Hungary, and employs his gold-creating power in acts of benevolence and humanity; yet still disappointment and misery pursue him; and Bethlem Gabor, whom he had chosen for his friend and the object of his greatest kindness, rewards him with imprisonment in a horrid cavern belonging to a castle to which St. Leon went on a visit. Delivered from this region of darkness and misery, he meets with his son Charles, but without any of the pleasures naturally resulting from an interview between a parent and child after a long separation. While meaning kindness, he obstructs his son's happiness; and though at last he effects Charles's union with the object of his love, he is obliged to renounce the gratification of being a witness of it, and to become a miserable wanderer on the face of the earth.

Such in brief is the tale of St. Leon. Mr. G. apologizes for the boldness and irregularity of his design, 'and hopes he may be excused if he have mixed human feelings and passions with incredible situations, and rendered them impressive and interesting.' We cannot deny that he has accomplished this: yet why imagine incredible situations and absolute impossibilities, in order to work on our feelings, passions, and convictions? Might we not as well imagine men who could fly, or live under water like fish, or support life without eating and drinking? Of what use can such idle imaginations be to man in the actual state of his existence? We would put these questions to Mr. Godwin, because he would have it supposed that he has a moral and philosophical purpose to answer by his writings; and that he does not publish, like the vulgar herd of novelists, merely to gratify the wild fancies of love-sick misses and masters. We conclude that he is superior to so low an aim.

Having noticed several sketches and remarks, which were evidently suggested by the circumstances of the author's own life, and knowing his sentiments concerning marriage, we were not surprized at the following passage in p. 81, 82. vol. i.: but its dangerous tendency ought not to pass without animadversion:

'Few women of regular and reputable lives have that ease of manners, that flow of fancy, and that graceful intrepidity of thinking and expressing themselves, that is sometimes to be

found among those who have *discharged themselves* in a certain degree *from the tyranny of custom.*'

How does this insidious remark tend to diminish the love of virtue in the female breast! The irregular fair have, it should seem, *discharged themselves from the tyranny of custom.* Dangerous sentiment! O ye fair readers, believe it not! We will oppose to it the admirable picture of a gamester, vol i. p. 148.

'No man who has not felt, can possibly image to himself the tortures of a gamester, of a gamester like me, who played for the improvement of my fortune, who played with the recollection of a wife and children dearer to me than the blood that bubbled through the arteries of my heart, who might be said, like the Asiatic savage, to make these relations the stake for which I threw, who saw all my own happiness and all theirs through the long visto of life, depending on the turn of a card! Hell is but the chimera of priests, to bubble idiots and cowards. What have they invented, to come into competition with what I felt! Their alternate interchange of flames and ice, is but a feeble image of the eternal varieties of hope and fear. All bodily racks and torments are nothing compared with certain states of the human mind. The gamester would be the most pitiable, if he were not the most despicable, creature that exists. Arrange ten bits of painted paper in a certain order, and he is ready to go wild with the extravagance of his joy. He is only restrained by some remains of shame from dancing about the room, and displaying the vileness of his spirit by every sort of freak and absurdity. At another time, when his hopes have been gradually worked up into a paroxysm, an unexpected turn arrives, and he is made the most miserable of men. Never shall I cease to recollect the sensation I have repeatedly felt, in the instantaneous sinking of the spirits, the conscious fire that spread over my visage, the anger in my eye, the burning dryness of my throat, the sentiment that in a moment was ready to overwhelm with curses the cards, the stake, my own existence and all mankind. How every malignant and insufferable passion seemed to rush upon my soul! What nights of dreadful solitude and despair did I repeatedly pass during the progress of my ruin! It was the night of the soul! My mind was wrapped in a gloom that could not be pierced! My heart was oppressed with a weight, that no power, human or divine, was equal to remove! My eyelids seemed to press downward with an invincible burthen! My eyeballs were ready to start and crack their sockets! I lay motionless the victim of ineffable horror! The whole endless night seemed to be filled with one vast, appalling, immoveable idea! It was a stupor, more insupportable and tremendous, than the utmost whirl of pain, or the fiercest agony of exquisite perception!'

Beautiful painting is to be seen in various parts of this romance, and we could extract pages of just observation and acute remark. For example:

'The passions of an husband and father will be found to be the true school of humanity.'

'*Adversity*

'*Adversity* is the season of sober thought, calls home the erratic mind, and *teaches us to be cheaply satisfied.*'

'It may be laid down as a rule, that they who cannot hate can least endure to be the objects of hatred.'

'The ingredients of sublimity are the materials of heroic virtue.'

'Our *senses* are the masters of our minds, and reason vainly opposes itself to the liveliness of their impressions.'

'*Feeling* does not stay to calculate with weights and a balance the importance and magnitude of every object that excites it: it flows impetuously from the heart, without consulting the cooler responses of the understanding.'

'There is something indescribably delicious in the concentration of mind.'

'Self-importance of man! upon how slight a basis do thy gigantic erections repose!'

If all Mr. Godwin's writings were of this complexion, we should read them with more satisfaction, and bestow on them a more liberal praise: but, since his mind is as excentric as it is vigorous, it is our duty to advise his readers to peruse him with caution, and to admire him with discrimination.

The reader will find, in the catalogue part of this Review, (in the class of *Miscellaneous*,) some account of a burlesque imitation of Mr. Godwin's work.

Moo.

ART. V. *Sermons on practical and important Subjects.* With a Preface, particularly addressed to Candidates for Orders, and the younger Clergy. By Philip Henvill, Curate of Damerham South, Wilts. 8vo. pp. 350. 7s. 6d. Boards. Egerton. 1799.

IF the present learned and excellent Bishop of Sarum, to whom these discoures are dedicated, and who is said to be their patron, had condescended to peruse them in manuscript, we are persuaded that we should have been spared some trouble and concern. The moral and religious tendency of sermons renders them a species of composition which we wish to treat with respect: but we have so many very excellent productions of this nature already published, that none should now be suffered to go to the press which do not possess considerable merit. By the long preface, which occupies a great part of this volume, and in which the author undertakes to *teach the teachers in Israel*, we were led to expect something in the ensuing discourses that would distinguish them from the ordinary specimens of pulpit eloquence. How cruelly has Mr. H. disappointed us! We say *cruelly*, because he has placed us in a situation in which it is painful to us to discharge our duty. It concerns us to characterize sermons, which doubtless were dictated by a good heart, and preached and published from a good motive, as defective compositions: yet this we must do in the present in-

stance, unless we would forfeit our reputation with the public. There is no *lucidus ordo* in them; the ideas of the preacher seem always confused; and many pompous words are often put together to express very little meaning. The perusal of them reminded us of the remarks or memorandums of Yorick, (see Tristram Shandy,) on the backs of his own discourses; one of which we recollect was, "This sermon will suit any text, and this text any sermon." Mr. Henvill seems to have no conception of the necessity of confining his thoughts to his subject, nor of methodically arranging them. In his sermon on *Charity*, it would be impossible to ascertain from a great part of it what was the particular theme selected for discourse; and we can only learn this by looking at the top of the page. Who would suppose that the following was an extract from a sermon professedly treating *on charity?*

'To the young, the volatile, and the gay, not yet initiated in the paths of vice, I would wish in this place particularly to address myself!

'You are, my friends! just entering on the stage of life; and you may consider the world as an extensive theatre: and it will principally depend on your own conduct, whether the final conclusion will be tragical, or pleasant,—beyond all human comprehension. Virtue and vice, in the language of allegory, may be considered as two deities *contending* "*for the mastery.*"—The one, arrayed in all the brightness of celestial majesty, conducting us to the "strait" though "narrow gate, which leadeth" to eternal "life."—The other, decked in the spoils of Eastern magnificence, and satiated with the enjoyment of voluptuous pleasures;—encouraging debaucheries of every kind,—countenancing idleness and immorality, and pointing to the "broad" and beaten "way" which leads, *apparently*, to the completion of happiness; but which, in fact, is the sure and inevitable road "to destruction."—How "vain and momentary are all sublunary enjoyments;"—how ill-founded the idea of their reality; and, above all, how ridiculous the pursuit, to "follow after things temporal, and finally to lose the things eternal!"

'The road to virtue, it must be confessed, is of steep and rugged ascent; and requires some degree of patience to render it accessible;—so numerous are the temptations to induce us to turn aside, and "go out of the way:" and so prevailing are our sensual appetites and inclinations, which are as so many stumbling-blocks to impede our progress.—Yet, if we have sufficient philosophy to withstand these temptations, and perseverance to surmount these obstacles, we shall at length arrive at that summit of uninterrupted bliss—the TEMPLE OF VIRTUE! And what a prospect does it present to our view! Romantic, imaginative ideas are apt to steal frequently on the mind, upon the most trifling and indifferent objects;—why then should we not indulge our fancy with similar reflections upon so delightful and important a topic? With what a serene and pleasant aspect, will things appear dispersed over the whole face of nature?

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With what contempt may we look down on vice, whose paths indeed are smooth, level, and inviting, on the first approach; but, as the thoughtless and misguided traveller, along the devious and deceitful track, continues his unwary steps, brambles and mire, at length, obstruct the way, and terminate his mad career!—Arrived at the height of his ill-conceived enjoyments, and unable to pursue another course, he finds himself in a desolate and barren wilderness; so embarrassed and perplexed, as to render retreat impracticable.—*Past enormities* stare him in the face, and *future prospects* appear like a troubled ocean in his mind, without hopes of termination!—Forlorn must be the fate of such a wretch!—Unable to extricate himself from the horrors of a disturbed conscience, or "*flee from the wrath to come.*"—How different is such a state from that of VIRTUE?—where we may gather the rose, without the thorn; and from whence we may descry every object which can possibly contribute to our *real* and *permanent* interests in this life, and secure to us an *eternal happiness!*"

This is very good advice, and well suited to a sermon on the importance of religious education, or of apprizing youth of the snares aad dangers of the world: but it is entirely out of its place in its present situation.—If, as we suspect, these discourses are the production of a juvenile writer, we may hope that practice and experience will enable him to improve: but, to this end, he must receive advice and correction with a determination to profit by them, and must strenuously assist them by his own efforts.

We find only seven sermons in this volume; the first 137 pages being occupied by a preface addressed to the candidates for orders, and the younger clergy. Here are some good hints, though not original, on the verbal inaccuracies of the common prayer, on the importance of endeavouring to read it well, on the propriety of explaining, in the sermon, such parts of the lessons as may require comments, &c.: but we do not apprehend that Mr. H.'s *divine right of tithes* will be admired in the present day;—of his reasoning on this subject, the following paragraph will afford an idea;

'However unfashionable the idea, I confess I am one of those, who believe that "THE ALL WISE" and bountiful, "DONOR of EVERY GOOD and PERFECT GIFT," is, and ought ever to be considered as the most proper Judge to *whom*, and for *what purpose*, those gifts are to be applied; and that any endeavour, or attempt, to counteract the designs of Providence, by disposing of them, *in any other manner*, is little, if any thing, short of sacrilege!'

At p. cxxx. Mr. Henvill inadvertently deifies Nature, and speaks of her as a goddess: '*she* is extremely capricious:' which is not correct in a Christian divine.

Moo-y.

ART.

ART. VI. *Some Account of the Shrewsbury House of Industry.* Its Establishment, Regulations, and Bye-Laws: with Hints to those who may have similar Institutions in View. Fifth Edition. To which is now added, A large Introduction, containing General Observations on the present State of the Poor, and the defective System of the Poors' Laws. By I. Wood. 8vo. pp. 224. 3s. 6d. sewed. Longman and Rees. 1800.

WHEN the first edition of Mr. Wood's account of the Shrewsbury House of Industry was published, we briefly expressed our opinion both of the institution and of the reporter. (See M. Rev. N. S. vol. v. p. 112.) Since that time, this work has passed through several editions; and it is now presented to us with an introduction prefixed, in which the difficult and perplexing subjects of the *state of the poor*, and the *system* which professes to be *for their relief*, are discussed. Such a discussion ought to be generally encouraged. Is it because we cannot or that we do not choose to see the truth, that our laws respecting the poor are so extremely defective; and that they are defective must be evident; since, though the amount of the legal provision is enormous (exceeding *three millions* a year), and still increasing, the wretchedness of the poor is not diminished, but seems to grow with the tax levied on their behalf. It is time to attempt to find out where the error lies, and to apply an adequate remedy.

The complete abolition of the present establishment no one would recommend: but when it is confessed that it would not be adviseable to institute a similar national provision in a country in which none such before existed, it is an acknowlegement that we have outstepped in it the dictates of wisdom. Do we not, (as we lately remarked,) by the present system, take the poor too much out of their own hands; and, by not adjusting the price of labour to the necessaries of life, do we not force them to receive in the form of charity, that to which they are intitled on the principles of equity? If justice were done to them in this respect, would not much trouble be saved? If they were rendered humbly independent*, would they not take care of themselves; and feed and clothe themselves at much less expence than will be necessary to feed and clothe them in any other way? We speak of the poor in general.

No doubt, a distinction must be made between the cottage or country *poor*, and those who come under the description of

* At p. 72 of the introduction, Mr. Wood admits that, if that independent spirit of the poor, which prevents them from trusting to parochial aid, be broken and subdued by their being forced into a general receptacle of poverty, and compelled to class among common paupers, this inestimable principle will presently disappear.

poor

poor in cities and large towns. In these receptacles of vice and profligacy, their condition is often deplorable. Both in body and mind, they are objects of extreme commiseration; and the first idea that occurs to the philanthropist is, Let them be taken where both can be purified. The erection of *Houses of Industry* is a thought which then presents itself; and in every district it may be advisable to have such an institution, provided that its regulations be proper, and that the strictest superintendance be exercised: but enormous establishments of this kind, placed every where throughout the kingdom, are by no means either necessary or prudent. *Annual overseers*, according to the present system, are inadequate to regulate and manage them; and though gentlemen may at first submit to the toil and trouble, it is to be feared that before long they will grow tired, and that the House of Industry will become a house of idleness and profligacy. Were justice done to the poor when they are young, by then restraining all idleness and vice among them; were they encouraged, as they advance in years, in habits of sobriety and religion; were many of our pot houses and dram-drinking places suppressed as nuisances both in towns and villages; and were the poor, after having received a fair price for their labour, instructed and assisted in the prudent expenditure of their earnings; parishes would be soon exonerated from a great proportion of their burdens, the poor in general would be more satisfied, and no *large* houses would be necessary for their reception.

Mendicity should not be tolerated; drunkenness should not go unpunished; nor should idleness, under the semblance and dress of misery, be allowed to impose on credulous charity. So far a *House of Industry* will be of use, as it will annihilate all plea for idleness; and if the poor who *can* work *must* work, either for themselves or the public, we know which they will prefer.

We cannot, however, adopt all Mr. Wood's sentiments in favour of these receptacles. Certainly the poor may be more comfortable in them, than they can be in crouded and miserable dwellings of their own: but then, may it not be asked, would not the sum expended on the large house build a number of cottages which should *not* be *miserable;* and would not the subsequent trouble and expence be less?

Mr. Wood very ably replies to several objections which have been urged against houses of industry, and we recommend his remarks to the serious attention of the public: but we rather incline to that system which preserves to the poor their little independence and individuality, and which shall interest them in the maintenance of order. In this view, *Friendly Societies*

may be preferable to houses of industry; and if they could be universally established, so as to include both rich and poor, and if every parish according to its population were divided into a certain number of these societies, under wise regulations, the poor would probably be better assisted than at present; the sum paid by the rich members would be less than the amount of the poor's rates; the rich would be more acquainted with the state of the poor; and the poor would be more regular through the superintendance of the rich.

Something, it is evident, ought farther to be done in behalf of the poor, and to ease the parochial burdens. According to Mr. Wood, Houses of Industry in populous districts *may* be attended with a saving to the public, and at the same time administer to the moral improvement and comfort of the poor. Under the exertions of so intelligent and public-spirited a man as himself, his doctrine can scarcely fail of being verified: but, when the superintendants and governors of these institutions are so repeatedly told that '*a constant unremitting attention will ever remain necessary*,' we despair of hearing, *in general*, of those happy consequences which he so energetically describes. Moo.y

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ART. VII. *Selections from the Correspondence of General Washington and James Anderson, LL. D. F. R. S. F. A. S. E.* &c. &c. In which the Causes of the present Scarcity are fully investigated. 8vo. pp. 88. 2s. 6d. Cumming, Holborn Hill. 1800.

IN a correspondence with the late General Washington, who would look for a discussion connected with the subject of the recent scarcity in Great Britain? Yet here do we find one, more able than any which it has yet been our good fortune to peruse. We deem it of such importance, and we think that so much attention is due to the experience and reputation of Dr. Anderson, that we shall make copious extracts from it; imagining that we render service to our country by contributing, as far as we have power, to its publicity.—We find only one letter from General Washington; and the last and longest from Dr. A. never reached the justly celebrated American, of whose lamented death the Doctor received intelligence, when on the point of transmitting it.

In a letter from Dr. Anderson, containing very original observations on the present contest between Great Britain and France, the following reflections occur; which, though not designed for that purpose, form a very apt introduction to the subjects canvassed in the principal letter on the scarcity.

'To such persons as believe that the stability of states, and the happiness of a people, are to be measured exactly by the amount of their

their wealth, and the extent of their foreign trade and manufactures, facts which prove the prosperity of Great Britain in this respect will be deemed of the most soothing nature; but to me they convey not any such idea. Nations, like individuals, have not their happiness augmented in proportion to the increase of their riches. They generally act with much more propriety when they are in moderate circumstances, than when superabounding in wealth. Power engenders pride, haughtiness, and a most intolerable self-sufficiency; this disgusts those with whom they must have dealings, and encourages rivals. It creates enemies at the same time; enemies, whose ill-will is only displayed at the first in secret; but by and by they become open and declared as such. Wars of course follow, and many evils which it would be painful to enumerate. These evils will be, to you, very obvious, and might have been, (or rather may be) foreseen by our rulers, whose duty it should have been to counteract their influence. This, I am sorry to say, has not been done. Owing to the greater profits that are to be made in trade or manufactures than in agriculture, at the same time that such persons are more independent of others, and at greater liberty to act as occasion may require, young men of spirit and enterprise naturally prefer the first, and neglect the last. Fiscal regulations might easily be adopted to counteract in some measure this evil; but this has not been attended to. Some late taxes, particularly the salt tax and the income tax, have a direct contrary effect; for they press much more heavily on country gentlemen and farmers, than on those who are engaged in trade and manufactures: bad is thus made worse, and a spirit of turbulence and insubordination is disseminated among the lower orders of society, which must break out on the first check that business, in their particular line, experiences; and this must give rise to a system of coercive government that is only productive of general misery, and individual distress; not to mention the discontents that are the never-failing attendants on the occasional recurrence of years of scarcity, which are inevitable where this system of economy is adhered to.

'None of these effects would have been experienced if the less brilliant but more steady operations of agriculture had been duly cherished and encouraged. There would have been no difficulty in finding other sources of productive taxes here, had they been sought for; but it too often happens in financial arrangements, that men overlook the only *certain* means of augmenting the revenue, viz. that of adopting measures to promote the health of the body politic in all its members; and, instead of supplying the goose with plenty of nourishing food to make her with certainty lay abundance of golden eggs for many years to come, in their eagerness to get all the eggs at once, they kill the goose herself, and thus cut off the source of that future supply which would have been certain.'

From respect for a valuable and venerable body; from a cordial admission of its sacred claims, founded on its great services to society, and of its rights guaranteed by the public faith; and from personal regard for numerous individuals who belong to it; we should be the first to protest against schemes

which were calculated to rob and degrade our clergy: but, without meaning to offer any offence, or to countenance any injury to that respectable and powerful profession, we may freely avow it as our firm opinion, that it is time to look into the subject of tythe, with the view of substituting for it some other mode of supporting the clergy; or of regulating it, so that it shall be no longer a check on agricultural improvement. Recent events at home, the repeated dearths which have occurred of late years, and the new situation of things in this respect, in the parts of Europe most near to us, loudly call for inquiry and revisal.

It is well known that, in early times, capital and labour were of little consideration in agriculture; tythe then might be, and actually was considered and stated to be, a proportion of the produce of the earth: but now, when capital and labour are of so much moment in this great concern, the world finds itself in circumstances totally different from those in which it was when tythe was first established among Christian nations. A measure, therefore, which at that period might have been wise and unobjectionable, is become, by changes in the state of human affairs, vexatious to the clergy, oppressive to the cultivator, and pernicious to the general interests of the community. Let us attend to what Dr. Anderson advances on this subject:

'In the first place, the expence of *cultivating* land, under certain circumstances, is enormous; so that, unless it be in very particular situations, the operator never can be reimbursed: but, instead of adopting such arrangements as to encourage the farmer to go forward in cultivating the soil, he is, in this country, subjected to one very heavy tax in particular, that must of necessity check his operations to an astonishing degree. *He is liable to have a tenth part of the whole crop carried away; not a tenth of the* free *produce after deducting expences, but one tenth of the* gross *produce, even if the whole of that produce should not be sufficient to pay one half of the expence actually incurred: and I have known land cultivated, and with profit, where the whole of the crop for the first year would not be equal in value to the tenth part of the money actually expended on the land before that crop could be obtained from it. Thus are both his capital and his industry highly taxed—whereas if he shall sit still and do nothing to his land, he is not obliged to pay one tenth of the simple produce which has spontaneously sprung up without any expence incurred by him, but in many cases less than one fortieth part of it.* Can any thing, I ask, be more perfectly caculated to arrest the arm of industry in agriculture, and check the production of corn, than this system?'

In opposition to the great authority of Dr. A. Smith, Dr. Anderson is a friend to the system of bounties on the exportation of corn. He refers us to one of his former publications,

which met with very particular attention from the distinguished person whose doctrines it controverted. In the present tract, he thus states his views of this point:

'Instead of correcting the former defects, and adopting remedies that the circumstances of the case called for; which was obviously an augmentation rather than a diminution of the bounty, under certain circumstances, our legislators thought proper to pursue a course directly the reverse of this; and, without formally abolishing the bounty, they virtually did so, by so modifying it as that it could by no means answer those purposes, in regard to the farmer, for which it was originally granted: no corn, therefore, could be then reared by him for the purpose of exportation in good years; of course, when a bad season occurred, the deficiency became very great; the prices rose, and recourse must be had to importation from abroad to a great amount, for the support of our own people. Thus it has happened, that without any material change in the physical state of this universe, we have experienced a woful change in the state of our crops; and, instead of *ex*-porting corn to the amount in some years of not much less than one million and a half of quarters, which brought in better than two millions sterling per annum, the quantity *im*-ported soon came to exceed the exports; *which has gradually increased till the present moment, when the balance of imports beyond exports amount to nearly one million of quarters, the value of which cannot be less than four millions sterling per annum.*'

The following facts in political economy are too important to be neglected:

'No description of land that is fit for tillage can produce so much of human sustenance when in grass as when in corn; but the difference in some cases is greater than in others. In very rich land this difference is less than in that of an inferior quality. In the richest land in this island, perhaps the difference can in no case be brought lower than in the proportion of three to one; that is to say, an acre of such land would afford three times at least the quantity of human food while under culture that it could do while in grass. In land of a middling quality the difference will be nearly as ten to one. And if land of a very bad quality be properly improved, and brought to the highest degree of productiveness of which it is susceptible, it will be more than as one hundred to one.'

The influence of agriculture on population is thus illustrated:

'In the time of the Moors, that part of Spain which was possessed by the Mahometans, who were an industrious and agricultural people, swarmed with inhabitants to an astonishing degree, and possessed a luxuriant fertility unequalled at that time perhaps in any part of Europe. Even in the days of Ferdinand and Isabella, when the industry of these people had been greatly repressed, and their numbers curtailed by the long continued ravages of war, that country still contained a population of TWENTY-FIVE MILLIONS of people, who found there abundance of food and to spare. At present the population of Spain does not exceed *eight millions*, and the deteriora-

tion that has followed the abandonment of agriculture as a favourite pursuit, is such, that even those *few* inhabitants are only able to draw from it a scanty subsistence, which is scarcely sufficient to furnish them the bare necessaries of life.'

The following remarks also deserve attention:

'Other circumstances still have a powerful tendency to repress the active operations of agricultural improvements in England, whose influence ought not to be overlooked on the present occasion. As the radical melioration of land is a troublesome and expensive operation, and the returns of that expence can only be expected in the course of many years, no man can engage with spirit and effect in such an enterprise without a certainty of his being permitted to retain the possession of such land for a sufficient length of time to indemnify himself fully for the expence and risk he must incur by such exertions. So far, however, is this inducement to agricultural exertion from being commonly proffered to tenants, that a lease of a proper length for this purpose is altogether unknown; and a great part of the land in this kingdom is farmed without any lease at all, merely upon a precarious tenure from year to year. And, what appears to be still more wonderful, this precarious tenure seems to give nearly as little uneasiness to the tenant, as it proves satisfactory to the landlord. As the interest of both the parties is evidently hurt by this arrangement, though the welfare of the public is still more essentially injured by it, I was greatly at a loss for some time to account for this seeming apathy in these two classes of men to their own interest. Nor was it till after a very minute examination of the internal state of this country that it became manifest. As it may prove satisfactory to you to develope these particulars, I shall venture briefly to state the prominent circumstances that effect it.

'The great object of men of extensive property in this country is to have parliamentary interest; they therefore exert themselves as much as possible to have retainers and dependents who may support that interest at elections for members to parliament. One great source of such influence originates with farmers, many of whom have votes themselves; and they have still a wider influence in consequence of the marriages of their daughters, &c. into the families of voters in boroughs, and other ways. These being in general rather of less respectability than the farmer, and having expectances from him at his death, are much swayed by him. And as he himself cannot be considered as a free man so long as he depends, in a great measure, upon the will of his lord for a comfortable subsistence, these farmers are found to be the most zealous and steady supporters they have. This, together with the natural desire that all men feel to exercise sway over others, especially where, as in this case, it does not appear to give much pain to those who submit to it, is a principal reason why gentlemen of landed property in general have a predilection for short leases, or tenants at will, wherever the custom of the country countenances it.

'I found more difficulty in satisfying myself about the indifference of the tenants on this head; but a residence for some time in England

land has enabled me to discover the causes of that also. It would take up too much room to display the whole; I shall only just touch upon the principal of them. I have already taken notice of the importance of the *poor's-rates* here in regard to the farmer, and the necessity of adverting to them when he covenants for a lease. By the farmer, the poor's-rates can be viewed in no other light than as rent. To him it is the same thing whether he pays the whole of his rent to the landlord, or a part of it to him and another portion of it to the poor; but there is this difference to him between these two—that the landlord's rent is a stipulated, fixed sum, and the other variable. When he enters into a lease for a term of years, then, though he contracts to pay only a stipulated sum annually to the landlord, he binds himself at the same time, however, also to pay another sum annually to the poor, which is perfectly unfixed; and concerning the amount of which at a distant period, he cannot form the most distant conjecture. His land we shall suppose at the beginning of his lease to be worth twenty-five shillings per acre, and that the poor's-rates are then at five shillings in the pound; he is therefore able to pay the landlord twenty shillings rent, and no more. But as he knows the poor's-rates are advancing from year to year, and he can set no bounds to the extent of that advance, he is afraid to enter into engagements for a long term of years lest he should thus bind himself to pay more than the land is worth. Should it rise to ten, fifteen, twenty, or twenty-five shillings in the pound, as it is in some places, he must be undone; for supposing he has a hundred acres, this, at twenty-five shillings, is 125 *l.* per annum, which is, by supposition, the full value of his land; but should he be obliged to pay 225 *l.* or 200 *l.* or 175 *l.* or even 150 *l.* he would be undone. Contemplating these things he hesitates, and is better pleased to have it in his power to give up his lease when he finds he can no longer hold it with profit, than to take the risk of such a precarious burthen.'

We fear that the succeeding brief statement, which must excite melancholy reflections in every considerate mind, is too well-founded:

'There was a time while this country had some pretensions to rank as an agricultural nation, that the description of men called *country gentlemen* and *yeomen*, bore a distinguished share of respectability in the state, and served, by the simplicity of their manners, the sobriety of their conduct, and the soundness of their judgment, to moderate excesses in government, and to give a kind of stability to the empire. They lived at home respected, and when they took a side in the affairs of government, which was seldom, unless to prevent evident abuses in power, they carried a weight with them that made them be attended to. This arrangement of things we can now only contemplate as one of those that are *past*.'

It was our wish to quote some judicious observations on the income tax, in which the author points out its evil influence on agriculture, by depressing and ultimately annihilating *small land owners:* but they are too extensive for our limits. Indeed,

the importance of the matter contained in this tract has already induced us to assign to it a space in our work which is disproportionate to its size. We shall be amply recompensed, however, if we should thus occasion its merits to be more generally known; and, by rousing the public attention, induce the author to pursue a subject which is so momentous to society, and which he is so well qualified to discuss.

ART. VIII. *Elements of Christian Theology:* containing, Proofs of the Authenticity and Inspiration of the Holy Scriptures; a Summary of the History of the Jews; a brief Statement of the Contents of the several Books of the Old and New Testaments; a short Account of the English Translations of the Bible, and of the Liturgy of the Church of England; and a Scriptural Exposition of the Thirty-nine Articles of Religion. By George Pretyman, D. D. F. R. S. Lord Bishop of Lincoln. Designed principally for the Use of young Students in Divinity. 8vo. 2 Vols. pp. 550 in each. 14s. Boards. Cadell jun. and Davies. 1799.

IT is a fact well known and generally lamented, that theological learning does not receive sufficient attention in our universities; and the nation must look to the reverend guardians of our established religion, for the application of a proper remedy to an evil so prevalent and serious. The Bishop of Lincoln has shewn a very laudable zeal in this necessary work, by the publication of the volumes now before us; which, as he observes in his dedication to Mr. Pitt, may be accepted as a proof of his anxiety to fulfil, as far as he is able, the important duties of his station; and which have taken their rise from the Bishop's observation of a deficiency in professional knowlege among candidates for holy orders.

Our design is by no means that of depreciating the real merits of this respectable prelate, when we observe that there are some evidences of inaccuracy and deficiency in this performance, as he himself modestly conjectures. His enumeration (in the preface) of books for the library of the theological student will be very acceptable to young clergymen; who (as we have had frequent opportunities of knowing and lamenting,) often quit the university ignorant of the books which they ought to purchase and peruse as divines: yet it is certainly imperfect. We were surprized that Cruden's *Concordance*, Jones *on the Canon*, Doddridge's *Lectures*, Lowth's *Prælectiones*, Lowman's *Civil Government of the Hebrews*, Jortin's *Remarks on Ecclesiastical History*, and particularly Harmer's *Observations*, (which are singularly illustrative of scripture,) with many others, should be omitted; and although it is certain that the evidences of Christianity rest on those of Judaism, and Dr. Pretyman undertakes

takes to initiate the student in a knowlege of the O. T. yet no Hebrew lexicon, nor Hebrew concordance, nor *Lyra prophetica*, is recommended. In a subsequent edition, no doubt, these defects will be supplied; as the Bishop, with a candour that is highly honourable, has promised that 'he shall very readily attend to any suggestion or advice which he may receive, whether it relates to error or omission.'—We deem the study of *sacred criticism* not only very curious and amusing, but supereminently instructive; and we therefore highly applaud the object which Dr. P. has in view in this undertaking, namely, 'to give a taste for theological pursuits' to the country clergyman; who often, through ignorance of this gratification, abandons himself to the mere sports of the field, or to other trifling and inconsistent amusements. None of the Bishop's readers more ardently wish him success than we do; and we are sorry if we cannot, in every instance, speak as highly of the execution as of the object and design of the present work: to a more particular examination of which we now proceed.

The subject is divided into *three* parts, relating to the *Old Testament*, the *New Testament*, and the *English Establishment*.

Part I. is divided into *four* chapters; in the *first* of which the author treats on the *authenticity* and *inspiration* of the books of the Old Testament. As the work is professedly a compilation, we need scarcely say that the arguments here brought forwards are not new: but we incline to think that the R. R. writer might, with propriety and advantage, have bestowed more attention in repelling important or insidious objections. In p. 5, we meet with the following assertion: 'It appears from Deuteronomy, that the Book of the Law, that is, the whole Pentateuch, written by the hand of Moses, was by his command deposited in the tabernacle, not long before his death.' —In proof of this, Deut. xxxi. 26. is quoted: but from that verse it will be difficult to shew that the law there said to be written by Moses, and placed in the ark by his order, was any other law than the *Deuteronomy itself**; much more that it contained the whole Pentateuch.

The following assertions also seem to require support; that the other sacred books, which were written before the building of the temple, were consigned to the same sanctuary, as they were successively produced;—and that, when Solomon finished the temple, he directed that these books should be removed into it; and also that the future compositions of inspired men should be secured in the same holy place. Where can we find these facts in the Bible? For a part of them, the

* The words are "take *this* book of the law."

Bishop

Bishop quotes the credulous Epiphanius: but even the credulous Epiphanius does not state such facts. He tells us, indeed, at the conclusion of the chapter here quoted, that certain books were *not* deposited in the ARON, or ark of the covenant: but he says nothing about Solomon, and his pretended *directions*. His words, speaking of two of the apocryphal books, are και ουται χρησιμοι μεν εισι και ωφελιμοι, αλλ' εις αριθμον ρητων ουκ αναφερονται· διο δε ουτε εν τω της διαθηκης κιβωτω. *Peri metron.* c. 4. Though this passage may imply that certain sacred books were deposited in the ark, by particularly excepting some that were not, it does not follow, as a necessary inference, that all and each of the books in our present canon were there; nor that 'the respective works of *Jonah*, *Amos*, *Hosea*, *Joel*, *Nahum*, *Zephaniah*, *Jeremiah*, (why is *Isaiah* omitted?) *Habakkuk*, and *Obadiah*, all of whom flourished before the Babylonish captivity, were regularly deposited in the temple.'—In this age of inquiry and scepticism, it is dangerous to faith to erect conclusions on insufficient premises.

We shall now make a considerable extract from the continuation of this argument; without comment or critique:

'Whether these manuscripts perished in the flames, when the temple was burnt by Nebuchadnezzar, we are not informed. But as the burning of the Scriptures is not lamented by any of the contemporary or succeeding prophets, and as the other treasures of the temple were preserved and set apart as sacred by Nebuchadnezzar, it is probable that these autographs also were saved; and more especially, as it does not appear that Nebuchadnezzar had any particular enmity against the religion of the Jews. If however the original books were destroyed with the temple, it is certain that there were at that time numerous copies of them; and we cannot doubt but some of them were carried by the Jews to Babylon, and that others were left in Judea. The Holy Scriptures were too much reverenced, and too much dispersed, to make it credible that all the copies were lost or destroyed; and indeed we find Daniel, when in captivity *, referring to the book of the law as then existing; and soon after the captivity, Ezra not only read and explained the law to the people †, but he restored the public worship and the sacrifices according to the Mosaic ritual; and therefore there must have been at that time, at least a correct copy of the law; for it is impossible to believe that he would have attempted the re-establishment of a church, in which the most minute observance of the rites and ceremonies prescribed by Moses was not only absolutely necessary for the acceptable performance of divine worship, but the slightest deviation from which was considered as sacrilege or abomination, unless he had been in actual possession either of the original manuscript of the law, or of a copy so well authenticated as to leave no doubt of its accuracy in the minds of the people.

'* Dan. c. 9. ver. 11 and 13.' '† Nehem. c. 8. v. 1.'

'There

'There is an uncontradicted tradition in the Jewish church, that about fifty years after the temple was rebuilt, Ezra, in conjunction with the great synagogue, made a collection of the sacred writings, which had been increased, since the Jews were carried into captivity, by the Lamentations of Jeremiah, and the prophecies of Ezekiel, of Daniel, Haggai, and Zechariah; and as Ezra was himself inspired, we may rest assured, that whatever received his sanction was authentic. To this genuine collection, which, according to former custom, was placed in the temple, were afterwards annexed the sacred compositions of Ezra himself, as well as those of Nehemiah and Malachi, which were written after the death of Ezra. This addition, which was probably made by Simon the Just, the last of the great synagogue, compleated the canon of the Old Testament; for after Malachi no prophet arose till the time of John the Baptist, who, as it were, connected the two covenants, and of whom Malachi foretold, that he should precede "the great day of the Lord *," that is, the coming of the Messiah. It cannot now be ascertained, whether Ezra's copy of the Scriptures was destroyed by Antiochus Epiphanes, when he pillaged the temple; nor is it material, since we know that Judas Maccabæus repaired the temple, and replaced every thing requisite for the performance of divine worship, which included a correct, if not Ezra's own, copy of the Scriptures. This copy, whether Ezra's or not, remained in the temple till Jerusalem was taken by Titus, and it was then carried in triumph to Rome, and laid up with the purple veil in the royal palace of Vespasian †.

'Thus, while the Jewish polity continued, and nearly 500 years after the time of Ezra, a complete and faultless copy of the Hebrew canon was kept in the temple ‡ at Jerusalem, with which all others might be compared. And it ought to be observed, that although Christ frequently reproved the rulers and teachers of the Jews for their erroneous and false doctrines, yet he never accused them of any corruption in their written law, or other sacred books: and St. Paul reckons among the privileges of the Jews, that to them "were committed the oracles of God ||," without insinuating that they had been unfaithful to their trust. After the final destruction of Jerusalem by the Romans, there was no established standard of the Hebrew Scriptures; but from that time, the dispersion of the Jews into all countries, and the numerous converts to Christianity, became a double security for the preservation of a volume held equally sacred by Jews and Christians, and to which both constantly referred as to the written word of God. They differed in the interpretation of these books, but never disputed the validity of the text in any material point.'

This is a fair specimen of the R. R. author's style, and of the manner in which he usually discusses his subject,—of which we return to the summary.—After all that he has

'* Mal. c. 4. v. 5.' '† Joseph. de Bell. Jud. lib. 7. cap. 5.' '‡ Josephus mentions the Scriptures deposited in the temple. Ant. Jud. lib. 3. cap. 1. and lib. 5. cap. 1.' '|| Rom. c. 3. v. 2.'

already

already said on the authenticity and inspiration of the Old Testament, he think's that the most decisive proof of both is derived from the New: for which he quotes Luke, i. 70. and xxiv. 44. —Mark, vii. 13.—1 Tim. iii. 15.—2 Peter, i. 21.—' But, in addition to these passages, (his Lordship says,) which refer to the ancient Scriptures collectively, we may observe that there is scarcely a book in the O. T. which is not repeatedly quoted in the New as of divine authority.'

At p. 21. the R. R. author thus explains what he means by *inspiration.*

' When it is said that Scripture is divinely inspired, it is not to be understood that God suggested every word, or dictated every expression. It appears from the different styles in which the books are written, and from the different manner in which the same events are related and predicted by different authors, that the sacred penmen were permitted to write as their several tempers, understandings, and habits of life, directed; and that the knowledge communicated to them by Inspiration was applied to the subject of their writings in the same manner as any knowledge acquired by ordinary means. Nor is it to be supposed that they were even thus inspired in every fact which they related, or in every precept which they delivered. They were left to the common use of their faculties, and did not upon every occasion stand in need of supernatural communication; but whenever, and as far as divine assistance was necessary, it was always afforded. In different parts of Scripture we perceive that there were different sorts and degrees of Inspiration: God enabled Moses to give an account of the creation of the world; he enabled Joshua to record with exactness the settlement of the Israelites in the land of Canaan; he enabled David to mingle prophetic information with the varied effusions of gratitude, contrition, and piety; he enabled Solomon to deliver wise instructions for the regulation of human life; he enabled Isaiah to deliver predictions concerning the future Saviour of mankind, and Ezra to collect the sacred Scriptures into one authentic volume; " but all these worketh that one and the self-same Spirit, dividing to every man severally as he will *." In some cases, Inspiration only produced correctness and accuracy in relating past occurrences, or in reciting the words of others; in other cases it communicated ideas not only new and unknown before, but infinitely beyond the reach of unassisted human intellect; and sometimes inspired prophets delivered predictions for the use of future ages, which they did not themselves comprehend, and which cannot be fully understood till they are accomplished. But whatever distinctions we may make with respect to the sorts, degrees, or modes of Inspiration, we may rest assured that there is one property which belongs to every inspired writing, namely, that it is free from error—I mean material error; and this property must be considered as extending to the whole of each of those writings, of which a part only is inspired; for we cannot suppose that God would suffer any such errors, as might tend to

' * 1 Cor. c. 12. v. 11.'

mislead

mislead our faith or pervert our practice, to be mixed with those truths, which he himself has mercifully revealed to his rational creatures as the means of their eternal salvation. In this restricted sense it may be asserted, that the sacred writers always wrote under the influence, or guidance, or care of the Holy Spirit, which sufficiently establishes the truth and divine authority of all Scripture.'

Is not this a system of pure suppositions; and of suppositions that militate against the very system which they are designed to uphold? There was a time when such concessions would have been deemed formal heresy; and, indeed, were we to write on *Inspiration*, we should consider them as so many home *argumenta ad homines*, against its defenders. We suspect that the Bishop himself was sometimes sensible of their weakness. In p. 27. he puts this question: 'By what rule are we to distinguish the *inspired* from the *uninspired* part of these books?' To which he answers, that 'no general rule can be presented for that purpose: nor is it necessary that we should be able to make any such discrimination. It is enough for us *to know* that every writer of the O. T. was inspired, and that the whole of the history it contains, *without any exception or reserve*, is true.'—*To know* all this would certainly be *enough* for us: but all knowlege must arise from *evidence* or *conviction*, not from hypothetical *postulates*, or supposed *congruencies*.

The Bishop proceeds to adduce the usual arguments to prove the genuineness of the Pentateuch, that is to say, that it was written by Moses: but we question whether all the *external* testimonies, here accumulated for that purpose, will in the judgment of unbiassed critics weigh down the *internal* evidence for the contrary opinion. That some parts of the Pentateuch *were not* written, and *could not* be written, by Moses, is now generally allowed; and these parts are called *interpolations* by some posterior *inspired* penman: but this is *gratis dictum*; and we fear that no cogent proof can be produced to support the hypothesis. If some parts were confessedly not written by Moses, why might not other parts be in the same predicament; and who will be bold enough to make the discrimination? That Moses wrote and delivered laws to the Hebrews, no one, we believe, will deny: but many have denied that he wrote the present Pentateuch; and have made objections to the contrary opinion which have not been satisfactorily answered.

The second chapter treats of the contents of the several books of the O. T.—Then follows, in ch. iii. an abridgment of the Old Testament history; with a continuation of the history of the Jews, to the destruction of Jerusalem by Titus.—Ch. iv. treats on the Jewish sects, and is very short.

We

We then come to Part II. of which ch. i. treats of the *canon* of the N. T. and of the *inspiration* of the books contained in it. —The contents of ch. ii. are *The history of St. Matthew—the genuineness of his gospel—its date—the language in which it was written—observations.* In the same order, we have the history, &c. of the other three Evangelists, in as many short separate chapters.

Chapter vi. gives an account of *the Acts of the Apostles*, in only three pages. Ch. vii. and the sixteen following relate to St. Paul and his writings. The ten remaining chapters are devoted to the Catholic Epistles and the Book of Revelation; with a very brief abridgment of the New Testament history. This closes the first volume.

The chief purpose of Vol. II. Part iii. is to explain and defend the *thirty-nine* articles: but the exposition is prefaced by a short historical account of the English translations of the Bible, and of the Liturgy *. The articles are first given, altogether, in Latin; and then each of them is printed separately in English, before its respective explanation. Our limits permit us to attend only to a few.

The doctrine of the Trinity included in Art. I. is discussed and defended at considerable length. We shall not enter into the arguments: but we must observe that there is as much candour as judgment displayed by the Bishop in abandoning the contested passage in 1 John v. 7. to its fate. 'It would be improper (says he in a note, p. 90) to produce a doubtful text in support of so important a doctrine as that of the Trinity: but I must own, that after an attentive consideration of the controversy relative to that passage, I am convinced that it is *spurious*.'

The R. R. commentator also owns that 'the word Trinity does not occur in Scripture, nor do we find it in any of the early confessions of faith: but (he adds) this is no argument against the doctrine itself, since we learn from the fathers of the three first centuries, that the divinity of the Son and of the Holy Ghost was, from the days of the Apostles, acknowledged by the catholic church, and that those who maintained a contrary opinion were considered as heretics.' Is not this abandoning the protestant rule of faith, and arguing precisely on popish principles?

Above fifty pages are employed in explaining the second article, which relates to the sonship, sufferings, and death of Jesus Christ. This is the most laboured part of the work, and

* To those who wish to have a clear concise historical account of the liturgy, we would recommend the *Introduction* to Shepherd's *Elucidation of the Morning and Evening Prayer.*

contains

contains nearly all the arguments that have been advanced to support the absolute divinity of Christ:—but still no objections are answered.

On article 8th we observe, with pleasure, that the Right Reverend author disapproves the damnatory clauses in the Athanasian creed.

'Great objection (says he, p. 219,) has been made to the clauses of this creed, which denounce eternal damnation against those who do not believe the catholic faith, as here stated; and it certainly is to be lamented that assertions of so peremptory a nature, unexplained and unqualified, should have been used in any human composition.'—Again, p. 222, 'I am ready to acknowledge that, in my judgment, notwithstanding the authority of former times, our church would have acted more wisely and more consistently with its general principles of mildness and toleration, if it had not adopted the damnatory clauses of the Athanasian creed. Though I firmly believe that the doctrines themselves of this creed are all founded in Scripture, I cannot but conceive it to be both unnecessary and presumptuous to say, That "*except every one do keep them whole and undefiled, without doubt he shall perish everlastingly.*"

This reprobation reminds us of Archbishop Tillotson's wish, respecting the whole creed, "that the church were well rid of it." While these clauses remain in it, we trust that the Bishop of Lincoln will never enforce its being read; and that he will think that something less should be required at ordination, than an unqualified "*assent and consent to all things and every thing.*"

On the articles of *Original sin,—Free will,—Good Works,—Justification,—Works of supererogation,—Christ alone without sin,—Predestination, and Election, &c.* the Bishop endeavours to prove that the doctrine of the English church is different from that of Geneva.

The defence of art. 18th is not in our judgment very strong and successful; and the article itself is deeply tinctured with uncharitableness.

In the Bishop's commentary on art. 22. are some just remarks, mixed with inaccuracies, and even with some (we doubt not, involuntary) misrepresentations. The popish doctrines concerning purgatory, pardons, worshipping, and adoration of images and relics, are not exactly what they are here said to be; and a note at p. 355. contains an assertion which we apprehend the catholics will term a manifest calumny; although it has been often repeated by ill-informed protestant writers.

In explaining a part of art. 23. the Bishop allows that the difference of bishops from priests is 'a point which can be decided only by the testimony of antient ecclesiastical writers.'

—Not, then, by *Scripture*, the sole rule of protestant faith:—but by *tradition*. Were a papist to quote Irenæus, Polycarp, Tertullian, Cyprian, Chrysostom, &c. for any point of popish doctrine, contrary to that of the church of England, is there a protestant controvertist who would not exclaim with Chillingworth:—"Away with your traditional testimonies—the Bible, the Bible only, is our rule of faith?" We must, however, in justice to the R. R. author, add that he speaks with moderation on this subject: we subjoin his own words:

'But though I flatter myself that I have proved episcopacy to be an apostolical institution, yet I readily acknowledge that there is no precept in the New Testament which commands that every church should be governed by bishops. No church can exist without some government; but though there must be rules and orders for the proper discharge of the offices of public worship, though there must be fixed regulations concerning the appointment of ministers; and though a subordination among them is expedient in the highest degree, yet it does not follow that all these things must be precisely the same in every Christian country; they may vary with the other varying circumstances of human society, with the extent of a country, the manners of its inhabitants, the nature of its civil government, and many other peculiarities which might be specified. As it has not pleased our Almighty Father to prescribe any particular form of civil government for the security of temporal comforts to his rational creatures, so neither has he prescribed any particular form of ecclesiastical polity as absolutely necessary to the attainment of eternal happiness. But he has, in the most explicit terms, enjoined obedience to all governors, whether civil or ecclesiastical, and whatever may be their denomination, as essential to the character of a true Christian. Thus the gospel only lays down general principles, and leaves the application of them to men as free agents.'

Respecting art. 24. and 25. the Bishop uses the common arguments against the performance of public prayer, or the administration of the sacraments, in an unknown language; and against the additional number of sacraments admitted by the Romanists. At p. 438. we find the following judicious note:

'It is much to be feared, that the expression, "we eat and drink our own damnation," in our communion service, deters many persons from participating of the Lord's supper; and therefore I recommend it to all clergymen occasionally to explain to their congregations the meaning of the original passage from which it is taken, as well as the sense of the word damnation, when our Bible was translated. That the compilers of our Liturgy did not intend to apply the word damnation, any more than St. Paul the word Κρῖμα, to eternal punishment, is evident from what follows: "We kindle God's wrath against us, we provoke him to plague us with divers diseases and sundry kinds of death."

On

On art. 27. the R. R. writer is mostly historical; and he does not attempt to defend the definition given of baptism, against those who deem it only *a sign of profession and mark of difference, whereby Christian men are discerned from others, who are not christened.* In this respect, there is very little difference between the church of England and the church of Rome.

In commenting on arts. 28. 29. 30. 31. the Bishop combats successfully the popish doctrines of *transubstantiation, communion in one kind,* and *the mass.*

Respecting art. 32. the R.R. author allows that 'many things are said in praise of a single life in the writings of the antient fathers, and that some attempts were made very early to impose celibacy on the clergy;' and he makes the following just and pertinent reflection:

'The allowed necessity of a Christian separating himself from the criminal pleasures and pursuits of this world soon connected the ideas of holiness and solitude; and the reputed sanctity of those persons who condemned themselves to live alone in the deserts, attached a degree of merit to celibacy, and by degrees led to those monastic institutions which have produced such various mischief, though not without a mixture of some good. Siricius, who, according to Dufresnoy, died in the year 399, was the first pope that forbade the marriage of the clergy; but it is probable that this prohibition was but little regarded, as the celibacy of the clergy seems not to have been completely established till the papacy of Gregory the Seventh, at the end of the eleventh century, and even then it was loudly complained of by many writers. The history of the following centuries abundantly proves the bad effects of this abuse of church power.'

In the remarks on the 36th and 37th articles, we find the following paragraph:

'The rejection of the pope's authority in these kingdoms, and the making of our sovereign the head of our church, were among the steps which led to a reformation of our established religion. But this supremacy does not convey to our kings a right to administer God's word or sacraments. These holy functions can be exercised by none but those who are lawfully appointed to them; nor has such a right been ever claimed by any Christian prince.'

Perhaps, if the English Roman Catholics had been convinced that the oath of supremacy implied no more than this, they might have not scrupled to take it, some years ago, when they applied to the legislature for relief.

We must now terminate our account of this work, and we shall close it by transcribing the R. R. author's concluding observations:

'I have thus endeavoured to explain the meaning of the "Thirty-nine Articles of Religion," and to prove that they are founded in Scripture, and conformable to the opinions of the early Christians.

All persons, when they enter into holy orders, or are admitted to any ecclesiastical cure or benefice, are required by law to subscribe these articles, with a design that those, who are employed in the ministry of our established church, whether as curates or incumbents, should unfeignedly believe the truth of the doctrines which they contain. "The avoiding of diversities of opinion, and the establishing of consent touching true religion," was the professed object of these articles; and consequently they lose their effect, if they do not produce a general agreement among such as subscribe them. "I do willingly and *ex animo* subscribe to the Thirty-nine Articles of the Church of England," is the indispensable form of subscription; and therefore it behoves every one, before he offers himself a candidate for holy orders, to peruse carefully the articles of our church, and to compare them with the written word of God. If, upon mature examination, he believes them to be authorized by Scripture, he may conscientiously subscribe them; but if, on the contrary, he thinks that he sees reason to dissent from any of the doctrines asserted in them, no hope of emolument or honour, no dread of inconvenience or disappointment, should induce him to express his solemn assent to propositions which in fact he does not believe. It is not indeed necessary that he should approve every word or expression, but he ought to believe all the fundamental doctrines, of the articles; all those tenets in which our church differs from other churches, or from other sects of Christians. He ought to feel that he can from his own conviction maintain the purity of our established religion, and sincerely and zealously enforce those points of faith and practice, which our church declares to be essential to salvation. This appears to me the only just ground of conscientious subscription to the articles; and let it be ever remembered, that in a business of this serious and important nature, no species whatever of evasion, subterfuge, or reserve is to be allowed, or can be practised, without imminent danger of incurring the wrath of God. The articles are to be subscribed in their plain and obvious sense, and assent is to be given to them simply and unequivocally. Thus only can a person offer himself at the table of the Lord as his minister with safety; thus only can he expect to receive the divine blessing upon that course of life to which he then solemnly devotes himself.'

Some animadversions on these volumes have appeared in two or three pamphlets, which we shall notice in another Number of our Review.

Ged.s. & Moo-y. See p. 41.

ART. IX. *The Farmer's Boy;* a Rural Poem, in Four Books. By Robert Bloomfield. With Ornaments engraved in Wood by Anderson. 8vo. pp. 118. 5s. Boards. Vernor and Hood. 1800.

THIS poem is ushered into the world under the obstetric auspices of the ingenious Mr. Capel Lofft, but it is the production of a journeyman shoemaker, who was himself originally destined to be a *Farmer's Boy*. The preface contains

tains some particulars of his life, communicated by his brother to Mr. Lofft; whence it appears that the only literary instructions which he ever had he received from his mother in reading, and from a country schoolmaster in writing, for the space of two or three months. He was afterward sent to London, to his brother, in order to learn to make shoes; and there he continued till, in consequence of the dispute between the journeymen and master shoemakers, in 1784, he returned into the country to his old master, Mr. Austin: who, as the brother says,

" Kindly bade him take his house for his home till he could return to me. And here, with his mind glowing with the fine Descriptions of rural scenery which he found in THOMSON'S SEASONS, he again retraced the very fields where first he began to think. Here, free from the smoke, the noise, and the contention of the City, he imbibed that Love of rural Simplicity and rural Innocence, which fitted him, in a great degree, to be the writer of such a thing as *the Farmer's Boy.*"

" Here he lived two Months:....at length, as the dispute in the trade still remained undecided, Mr. DUDBRIDGE offered to take *Robert* Apprentice, to secure him, at all events, from any consequences of the Litigation."

' He was bound by Mr. *Ingram*, of *Bell-alley*, to Mr. *John Dudbridge*. His Brother *George* paid five shillings for *Robert*, by way of form, as a premium. Dudbridge was their Landlord, and a *Freeman* of the *City of London*. He acted most honourably, and took no advantage of the power which the Indentures gave him. *George Bloomfield* staid with *Robert* till he found he could work as expertly as his self.

' Mr. GEORGE BLOOMFIELD adds, " When I left *London* he was turned of eighteen; and much of my happiness since has arisen from a constant correspondence which I have held with him."

" After I left him, he studied *Music*, and was a good player on the *Violin*."

" But as my Brother *Nat* had married a *Woolwich* woman, it happened that *Robert* took a fancy to a comely young woman of that Town, whose father is a boat-builder in the Government yard there. His name is CHURCH."

" Soon after he married, *Robert* told me, in a Letter, that ' he had sold his Fiddle and got a Wife.' Like most poor men, he got a wife first, and had to get household stuff afterward. It took him some years to get out of ready furnished Lodgings. At length, by hard working, &c. he acquired a Bed of his own, and hired the room up one pair of stairs at 14, *Bell-alley*, *Coleman-street*. The Landlord kindly gave him leave to sit and work in the light *Garret*, two pair of stairs higher."

" In *this* Garret, amid six or seven other workmen, his active Mind employed itself in composing *the Farmer's Boy*."

" In my correspondence I have seen several *poetical* effusions of his; all of them of a good moral tendency; but which he very likely

would think do him little credit: on that account I have not preserved them."

"ROBERT is a *Ladies Shoemaker*, and works for DAVIES, *Lombard street*. He is of a slender make; of about 5*F*. 4*I*. high; very *dark* complexion....His MOTHER, who is a very religious member of the *Church of England*, took all the pains she could in his infancy to make him pious: and as his Reason expanded, his love of God and Man increased with it. I never knew his fellow for mildness of temper and Goodness of Disposition. And since I left him, universally is he praised by those who know him best, for the best of Husbands, an indulgent Father, and quiet Neighbour. He is about thirty-two years old, and has three Children."

To describe the various occupations of a farmer's boy, in the four seasons of the year, is the main design of the poem; and however humble these employments may appear as objects of poetical attention, the very ingenious writer has contrived to embellish their rusticity and meanness with a harmony of numbers, which could not be expected from an uncultivated mind; to soften the harshness of minute detail, by blending apt and picturesque descriptions; and to enliven the whole by strokes of poetic imagery, and unaffected sentiment.

As specimens of his powers, we select, from the *Summer's* Song, a delineation of the *Harvest Field*, including a well-merited censure on the shameful practice of docking the tails of horses;—and, from the picture of the *Autumnal* Season, we shall take the pathetic description of a poor distracted young woman:

'Here, midst the boldest triumphs of her worth,
NATURE herself invites the REAPERS forth;
Dares the keen sickle from its twelvemonth's rest,
And gives that ardour which in every breast
From infancy to age alike appears,
When the first sheaf its plumy top uprears.
No rake takes here what Heaven to all bestows:
Children of want, for you the bounty flows!
And every cottage from the plenteous store
Receives a burden nightly at its door.

'Hark! where the sweeping scythe now rips along:
Each sturdy Mower emulous and strong;
Whose writhing form meridian heat defies,
Bends o'er his work, and every sinew tries;
Prostrates the waving treasure at his feet,
But spares the rising clover, short and sweet.
Come, HEALTH! come, *Jollity!* light-footed, come;
Here hold your revels, and make this your home.
Each heart awaits and hails you as its own;
Each moisten'd brow, that scorns to wear a frown:
Th'unpeopled dwelling mourns its tenants stray'd;
E'en the domestic laughing dairy-maid

Hies to the FIELD, the general toil to share.
Meanwhile the FARMER quits his elbow-chair,
His cool brick-floor, his pitcher, and his ease,
And braves the sultry beams, and gladly sees
His gates thrown open, and his team abroad,
The ready group attendant on his word,
To turn the swath, the quiv'ring load to rear,
Or ply the busy rake, the land to clear.
Summer's light garb itself now cumb'rous grown,
Each his thin doublet in the shade throws down;
Where oft the mastiff sculks with half-shut eye,
And rouses at the stranger passing by;
Whilst unrestrain'd the social converse flows,
And every breast Love's pow'rful impulse knows,
And rival wits with more than rustic grace
Confess the presence of a pretty face;
For, lo! encircled there, the lovely MAID,
In youth's own bloom and native smiles array'd;
Her hat awry, divested of her gown,
Her creaking stays of leather, stout and brown;...
Invidious barrier! why art thou so high,
When the slight cov'ring of her neck slips by,
There half-revealing to the eager sight
Her full, ripe bosom, exquisitely white?
In many a local tale of harmless mirth,
And many a jest of momentary birth,
She bears a part, and as she stops to speak,
Strokes back the ringlets from her glowing cheek.

'Now noon gone by, and four declining hours,
The weary limbs relax their boasted pow'rs;
Thirst rages strong, the fainting spirits fail,
And ask the sov'reign cordial, home-brew'd ale:
Beneath some shelt'ring heap of yellow corn
Rests the hoop'd keg, and friendly cooling horn,
That mocks alike the goblet's brittle frame,
Its costlier potions, and its nobler name.
To *Mary* first the brimming draught is given,
By toil made welcome as the dews of heaven,
And never lip that press'd its homely edge
Had kinder blessings or a heartier pledge.
Of wholesome viands here a banquet smiles,
A common cheer for all;...e'en humble *Giles*,
Who joys his trivial services to yield
Amidst the fragrance of the open field;
Oft doom'd in suffocating heat to bear
The cobweb'd barn's impure and dusty air;
To ride in murky state the panting steed,
Destin'd aloft th' unloaded grain to tread,
Where, in his path as heaps on heaps are thrown,
He rears, and plunges the loose mountain down:
Laborious task! with what delight when done

Both horse and rider greet th' unclouded sun!
Yet by th' unclouded sun are hourly bred
The bold assailants that surround thine head,
Poor patient *Ball!* and with insulting wing
Roar in thine ears, and dart the piercing sting:
In thy behalf the crest-wav'd boughs avail
More than thy short-clipt remnant of a tail,
A moving mockery, an useless name,
A living proof of cruelty and shame.
Shame to the man, whatever fame he bore,
Who took from thee what man can ne'er restore,
Thy weapon of defence, thy chiefest good,
When swarming flies contending suck thy blood.
Nor thine alone the suff'ring, thine the care,
The fretful *Ewe* bemoans an equal share;
Tormented into sores, her head she hides,
Or angry brushes from her new-shorn sides.
Pen'd in the yard, e'en now at closing day
Unruly *Cows* with mark'd impatience stay,
And vainly striving to escape their foes,
The pail kick'd down, a piteous current flows.'

'THE PRIDE of such a party, Nature's pride,
Was lovely POLL;* who innocently try'd
With hat of airy shape and ribbons gay,
Love to inspire, and stand in Hymen's way:
But, ere her *twentieth* Summer could expand,
Or youth was render'd happy with her hand,
Her mind's serenity was lost and gone,
Her eye grew languid, and she wept alone;
Yet causeless seem'd her grief; for quick restrain'd,
Mirth follow'd loud, or indignation reign'd:
Whims wild and simple led her from her home,
The heath, the common, or the fields to roam:
Terror and joy alternate rul'd her hours;
Now blithe she sung, and gather'd useless flow'rs;
Now pluck'd a tender twig from every bough,
To whip the hov'ring demons from her brow.
Ill-fated Maid! thy guiding spark is fled,
And lasting wretchedness waits round thy bed....
Thy bed of straw! for mark, where even now
O'er their lost child afflicted parents bow;
Their woe she knows not, but perversely coy,
Inverted customs yield her sullen joy;
Her midnight meals in secresy she takes,
Low mutt'ring to the moon, that rising breaks
Through night's dark gloom :...oh how much more forlorn
Her night, that knows of no returning dawn!...
Slow from the threshold, once her infant seat,
O'er the cold earth she crawls to her retreat;

' * Mary Rayner, of Ixworth Thorp.'

Quitting

Quitting the cot's warm walls in filth to lie,
Where the swine grunting yields up half his sty;
The damp night air her shiv'ring limbs assails;
In dreams she moans, and fancied wrongs bewails.
When morning wakes, none earlier rous'd than she,
When pendent drops fall glitt'ring from the tree;
But nought her rayless melancholy cheers,
Or sooths her breast, or stops her streaming tears.
Her matted locks unornamented flow;
Clasping her knees, and waving to and fro;...
Her head bow'd down, her faded cheek to hide;...
A piteous mourner by the pathway side.
Some tufted molehill through the livelong day
She calls her throne; there weeps her life away:
And oft the gaily passing stranger stays
His well-tim'd step, and takes a silent gaze,
Till sympathetic drops unbidden start,
And pangs quick springing muster round his heart;
And soft he treads with other gazers round,
And fain would catch her sorrow's plaintive sound:
One word alone is all that strikes the ear,
One short, pathetic, simple word,..." *Oh dear!*"
A thousand times repeated to the wind,
That wafts the sigh, but leaves the pang behind!
For ever of the proffer'd parley shy,
She hears th' unwelcome foot advancing nigh;
Nor quite unconscious of her wretched plight,
Gives one sad look, and hurries out of sight....

'Fair promis'd sunbeams of terrestrial bliss,
Health's gallant hopes,...and are ye sunk to this?
For in life's road though thorns abundant grow,
There still are joys poor Poll can never know;
Joys which the gay companions of her prime
Sip, as they drift along the stream of time;
At eve to hear beside their tranquil home
The lifted latch, that speaks the lover come:
That love matur'd, next playful on the knee
To press the velvet lip of infancy;
To stay the tottering step, the features trace;
Inestimable sweets of social peace!'

Mr. Lofft remarks in the preface, that, on first seeing this poem in MS. and observing that it was divided into the *Four Seasons*, he apprehended that the writer had been vainly endeavouring to follow (in verse) the steps of the admirable Thomson: but that he was soon relieved from that apprehension, on discovering that, 'although the RURAL SCENERY naturally branches itself into these divisions, there was little else except the general qualities of a musical ear; flowing numbers, feeling, piety, poetic imagery and animation, a taste for the

picturesque, a true sense of the natural and pathetic, force of thought, and liveliness of imagination, which were in common between Thomson and this Author.'

The poem certainly discovers very clearly the powers of natural unassisted genius; and we hope that the friends of Robert Bloomfield will take warning from the injudicious treatment of preceding poets in humble stations, (Stephen Duck, Robert Burns, &c.) and not suffer the inconsistency of his turn of mind and his situation in life to prove his ruin, through the baneful influence of flattery, and by *misguided* attempts to befriend merit in obscurity. **O.W.**

ART. X. *A modest Apology for the Roman Catholics of Great Britain*; addressed to all moderate Protestants; particularly to the Members of both Houses of Parliament. 8vo. pp. 271. 7s. Boards. Faulder. 1800.

PUBLICATIONS of this kind must surely contribute, more or less, to the diffusion of that liberality of sentiment, without which our boasted improvements in knowlege only proclaim our reproach. An enlightened ought to be a generous mind; and how lamentable that it is not always so! but that we often observe narrow prejudices entwining themselves around the heart of the wise and good, and vegetating with such luxuriance as to obscure, if not absolutely to stifle, the growth of genuine benevolence! It has been remarked, till we are tired of the repetition, that, while the profession of religion avows the purest and most diffusive love, it has been the source of the most rancorous hatred; and that often, in the very act of deploring the want of charity, proofs of the greatest uncharitableness are exhibited. Protestant sects have, at times, felt the sense of justice strongly enough to own how ungenerously they have treated each other: but they seem to think that towards papists they may fairly cherish all the acrimony of intolerance. Because papists once persecuted, they and their descendants are to be persecuted "from generation to generation;" because men of this profession once gloried in the hateful principles of bigotry, and disgraced themselves by acting on them, we follow their steps in our treatment of their posterity, though we are convinced of and reprobate their errors! It is time to remove this scandal from the churches and governments of the protestant world. It is high time for the lovers of religious truth to disclaim the use of all weapons in her cause, but such as she herself allows; and to avoid dishonoring her, by leading men to suspect that her divine energies require the miserable expedients of persecution, either positive

positive or negative, to secure to her the victory and the triumph. Let Christians be assured that neither true religion nor good government has any thing to fear from their being just to each other. Let papists and protestants agree with Dr. Sturges, in a passage quoted in this Apology, that "the want of Christian charity is the worst of all heresies;" and let them resolve to have no zeal for truth but what is erected on the basis of love. Let the protestant, whose hand now holds the rod of power, candidly hear the complaint of the Roman catholic, and be ready to redress it as far as it is well founded; neither "visiting the sins of the fathers on the children," nor being actuated by those illiberal fears which, under the pretext of security, excite the deprivation of civil privileges *.

Have the Roman catholics of this country been fairly treated? Have they not been misrepresented, not to say calumniated? Why, considered as a sect of dissenters, ought they not to enjoy all the privileges of other dissenters? It is commonly said, in justification of the disabilities of which the catholics complain, that they hold principles which cannot be tolerated by government, and which prevent their being placed on an equal footing with other dissenting subjects. This assertion, however, is denied by the ingenious and spirited author of the Modest Apology before us. He disclaims, for himself and his brethren, the wicked doctrine attributed to them, that *no faith is to be kept with heretics;* and he maintains that their doctrine of the *pope's supremacy* does not at all affect their civil allegiance and submission: but that their respect for his Holiness at Rome only regards 'his primacy of honour, rank, and precedence in the catholic church.' To allay the fears of Government, he pertinently asks whether 'there is at present any protestant state on the Continent, that has the smallest suspicion of danger arising from the exercise of the papal power?' and, in order to calm the apprehensions of the church respecting the increase of popery, he pays his own religion a poor compliment, by giving it as his opinion, that the most effectual means of diminishing the number of Roman catholics in this kingdom would be by putting them on the same footing with other dissenters. He contends that they are as loyal subjects as the protestant dissenters, and that there is no reason for degrading them by any civil disability.

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* The discerning reader will not find these and the following remarks, which are to be applied generally, inconsistent with the censures which we were obliged to pass on the particular conduct of some catholics, in our 31st vol. p. 405, &c.

This

This learned apologist divides his subject into three sections.

'In the first (says he) I shall lay before the reader those articles of catholic belief, about which there is, or ought to be, no dispute; because they are articles in which we are perfectly agreed with all protestants; and it will appear, I apprehend, that those articles are much more numerous and important than it is generally imagined; at least than pragmatical fomenters of division are willing to have it known.

'In the second section, I shall mark more particularly the points in which we are either perfectly agreed, or nearly coincide, with some one or other protestant communion; especially with the established church of England.

'In the third section, I shall fairly and candidly sum up all the tenets that are peculiar to catholics; ascertain what is certain, remove what is doubtful, and determine the strict sense in which a British catholic receives them; and, which is the principal part of this undertaking, depend or apologize for those tenets, the best I can; and endeavour to shew that they merit neither proscription nor persecution, nor even the privation of a single privilege that other Britons enjoy.' (P. 15—16.)

As the doctrines of the pope's supremacy, and of no faith being to be kept with heretics, are important points in this discussion, we shall transcribe a part of the author's remarks on those subjects.

'*The Supremacy, Power, and Prerogatives of the Pope.*

'Here I find my task a difficult one indeed: the more so, as I shall be obliged to make concessions, which many of my communion may think ought not to be made. But, as truth and candour must guide my pen, I will not prevaricate in a single instance.

'It is allowed then, it must be allowed, that the Pope's *supremacy*, and the consequences that seem to flow from it, have always been accounted the greatest obstacle to the emancipation of the Roman catholics of Britain.—Their adherence and subjection to a foreign Power have been considered as inconsistent with the allegiance which they owe to their own liege Sovereign, and a legitimate reason for excluding them from the rights and privileges of other British subjects.—For all the other objections against their tenets are, politically speaking, of little or no importance.

'They are, indeed, regarded as such by the acute Sir William Blackstone. He fairly allows, that neither *transubstantiation*, nor *purgatory*, nor *the invocation of saints*, nor any other such speculative opinions peculiar to Roman catholics, are sufficient reasons to exclude them from the pale of British liberty; much less to subject them to legal pains and penalties. The Pope's supremacy is the only article in their creed, which, in a political view, he thinks exceptionable; and on which he grounds the expediency of continuing to guard against its consequences by penal restrictions. I have been told that one of the first law characters of the present day entertains nearly the same idea; and has been more than once heard to say, That nothing

but

but the dependence of the English catholics on *that old man at Rome*, and the oath of obedience to him, which their chief pastors take at their ordination, could justify the severity of British laws against British Roman catholics, or preclude them from any civil privileges, that Britons are born to enjoy.

'Let me endeavour then to destroy this fatal barrier, by showing that the tenet of the Pope's primacy, rightly understood, and such as it is at present generally held, not only by the catholics of Great Britain, but by those of most other countries, has nothing in it dangerous to any State or Government; nothing that can authorise the proscription of those who hold it; nothing that should defranchise them from the right of denizens.

'I said, "such as it is at present generally held:" for it must be confessed, I think, by the most zealous papist, that it was once a dangerous, a most dangerous tenet.

'When circumvested with supposed infallibility, uncircumscribed by canons, and in the hands of an aspiring ambitious pontiff, it could not but be dangerous: and so it proved.—From it, as from the Trojan horse, issued forth an Iliad of evils, which, for a time, destroyed all lawful subordination, and subjected crowns and tiaras to the will and pleasure of one absolute ghostly despot, who governed a great portion of the world with sovereign sway.

'Yet this usurped empire was neither universal, nor, in its highest altitude, of long duration. It fell more rapidly than it rose, and is now almost totally annihilated. Kings no more dread the effects of pontific rage; Vatican fulminations are no longer formidable; Roman infallibility is laughed at even in Rome itself; and a Pope's *bull*, or *breve*, is, as such, as little regarded at Paris, Vienna, Madrid, and Lisbon; as it would be at Petersburg, Berlin, Copenhagen or London.

"Still (it will be urged) the Pope's supremacy is a Roman catholic tenet—it was once, confessedly, a dangerous tenet—what was once dangerous may become so again—and, therefore, every *protestant* state should be careful to prevent it from ever recovering its former pernicious influence."—Undoubtedly—and so, too, should every *catholic* state; and, in reality, there is not, I believe, any catholic state in Christendom, that is not as jealous of papal influence as we can be.—But, jealous as they are, they see no danger from acknowledging the Bishop of Rome to be in *rank*, *honour* and *dignity*, the first prelate in the Christian church—a privilege which was early conferred on him, partly from his being the supposed successor of two great apostles, but chiefly from his see being in the capital of the Roman empire; a privilege acknowledged by the Councils of Nice, Constantinople and Chalcedon, and admitted even by the Greeks themselves in the Council of Florence; although they soon repented, and retracted the concession.

'But this privilege, whencesoever it flows, when stript of all its usurped appendages, and reduced to its primitive simplicity, is nothing more than, as I have already said, a bare primacy of *honour*, *rank*, and *precedence*, which is not more dangerous to the liberties of the Christian church in general, than the primacy of Lyons is to the

liberties

liberties of the Gallican, or that of Canterbury to the liberties of the Anglican church.'—(P. 73—80.)

(P. 131.) 'I have yet another political prejudice to encounter of no small magnitude; namely, that it is a part of our doctrine, *That faith is not to be kept with heretics;* and consequently that our protests, declarations, and even our oaths are not to be depended on.

'Now, that this odious, detestable doctrine has actually been taught by Romish divines and canonists, I will not, I cannot deny. What is more, I am obliged to allow, that popes themselves have taught and practised the same doctrine, and even appealed for the truth of it to canonical sanctions. When Innocent III. excommunicated the Emperor Otho, he not only declared his subjects free from their oaths of allegiance, but justified this conduct by the authority of the Fathers: for thus he expresses himself in a letter to the French King Philip Augustus: "But if he (the Emperor) incur the sentence of excommunication, let him know, that all are absolved from their fidelity to him: for, according to the canonical sanctions of the Holy Fathers, *with him, who keeps not faith with God and his church, faith is not to be kept.* Here then we find a pope arrogating to himself, and exercising, the power of absolving subjects from their fidelity, and supporting that act by a pretended canonical sanction, "That no faith is to be kept with one who keeps not faith with God and his church:" than which a more dangerous and hateful position can hardly be maintained. It is in vain, that some of our modern controvertists deny that ever such doctrines were taught: the fact is indisputable: but still, what has all this to do with the Roman catholics of Great Britain, who have again, and again, protested and declared, and solemnly sworn—That such tenets are no part of their creed?

'But it may be urged—I am sorry to say, it has been urged by unfair, ungenerous opponents, That our *swearing* is no sure criterion of our real sentiments, no secure bond for our allegiance: because the Pope may dispense with any oath which we may take to Government—even with that by which we swear that the Pope cannot give us such a dispensation! This is subtilizing indeed. The British catholic solemnly swears, *That he acknowledges in the Pope no power to depose Princes, or free their subjects from their oaths of allegiance, on any pretext whatever.—That he sincerely believes that faith is to be kept equally with all mankind, whether they be reputed heretics or not*—and, *That no power on earth can dispense with the strict and literal observance of this oath*, which he declares (still on oath) *that he takes without restriction or mental reservation*—And yet, strange to tell, it is said, *He cannot be believed!*

'If there be any protestant of common understanding and candour, who may still suspect that *a snake lurks in the grass*, I would ask him this plain question: If the English catholics imagined that the Pope could dispense with their oaths, why have they so long persevered in refusing to take the oaths of *Supremacy** and the *Test?* and so re-enter,

'* As an individual, I have been long of opinion, that the oath of supremacy ought to be taken by the Roman catholics of Britain

re-enter, all at once, into their British birth-rights?—This consideration alone, one might think, should stop the mouth of *Captiousness* itself.'

Much learning and address are displayed in this work; and it merits a very serious and candid perusal. There is a vein of grave irony in the discussion of some subjects, which would induce the protestant reader rather to smile than tremble at the catholic system. It is indirectly hinted that *transubstantiation* is absurd. As to *the celibacy of the clergy*, and the establishment of *nunneries*, the apologist is quite sportive on those points. *Pilgrimages* he pronounces to be 'idle, useless, and obsolete things;' and as to *beads*, *rosaries*, *medals*, *agnus Deis*, *scapularies*, &c. he terms them 'pious play-things for old women and children,—of which the English Roman catholics, in general, will not lament the loss.'

If this be a fair representation of the case, and the general body of English papists will ratify this writer's declarations, (respecting which there may be some doubts,) their religion is gradually undergoing a reform; and papal ceremony and superstition are giving way to the noble simplicity of genuine Christianity. Sincerely do we wish that it may be so; and that the endeavours of this author may be successful, as far as they tend to so desirable a purpose, and to the removal of all coercive measures where they are no longer requisite.

Art. XI. *Miscellanies.* By James Hay Beattie, A. M. with an Account of his Life and Character, by James Beattie. LL.D. 12mo. 6s. Boards. Mawman. 1799.

THIS work is intended to form a second volume to *the Minstrel*, written by Dr. Beattie, and published about the year 1771: (see M. Rev. vol. xliv.) It consists of essays and fragments in prose and verse by his son, a most promising youth, who died at the early age of twenty-two; and prefixed to these is an account of the life and character of the author, written by his father. Considered as an affectionate tribute to the memory of an amiable and much to be lamented son, this is an interesting composition; especially

after the explanation given to it in the reign of Elizabeth: and this, I believe, is the opinion of several sensible persons of our communion. But as others, and perhaps a much greater number, deem the oath ambiguous, and in some sort captious, might not the Legislature explain its nature in a more explicit manner, and make it palatable to scrupulous consciences, without destroying its original intent? Or, perhaps, a formal declaration of the ordinary expounders of law might be sufficient. At any rate, the refusing to take it, unexplained as it is, is a manifest proof that the refusers believe not that the Pope can dispense with such oaths.'

to

to those who enjoyed his friendship, or who had a personal knowlege of him: but for the generality of readers, whom perhaps the name of the author had never reached, the detail of his short and eventless life will not possess equal interest. Where, however, a man of any singular excellence or prominent merit makes his appearance, the circumstances of his history, the particulars of his education, and whatever may have contributed to the formation of his character, become in some degree objects of curiosity, because they may eventually prove sources of instruction. How far the moral and intellectual character of Mr. Beattie was influenced by his education, we cannot decide; since there does not appear to have been any great singularity of method adopted in this respect; and the attention of the pupil, under the guidance of parental good sense, was directed to the common objects and the usual attainments. As a specimen, however, of the manner of religious instruction employed by Dr. *Beattie*, we shall select the following anecdote:

'The first rules of morality I taught him were, to speak truth, and keep a secret; and I never found that in a single instance he transgressed either.

'The doctrines of religion I wished to impress on his mind, as soon as it might be prepared to receive them; but I did not see the propriety of making him commit to memory theological sentences, or any sentences, which it was not possible for him to understand. And I was desirous to make a trial how far his own reason could go in tracing out, with a little direction, the great and first principle of all religion, the being of GOD. The following fact is mentioned, not as a proof of superior sagacity in him (for I have no doubt that most children would in like circumstances think as he did), but merely as a moral or logical experiment.

'He had reached his fifth [or sixth] year, knew the alphabet, and could read a little; but had received no particular information with respect to the Author of his being: because I thought he could not yet understand such information; and because I had learned from my own experience, that to be made to repeat words not understood is extremely detrimental to the faculties of a young mind. In a corner of a little garden, without informing any person of the circumstance, I wrote in the mould, with my finger, the three initial letters of his name; and, sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after, he came running to me, and with astonishment in his countenance told me, that his name was growing in the garden. I smiled at the report, and seemed inclined to disregard it; but he insisted on my going to see what had happened. Yes, said I carelessly, on coming to the place, I see it is so; but there is nothing in this worth notice; it is mere chance: and I went away. He followed me, and, taking hold of my coat, said, with some earnestness, it could not be mere chance; for that some body must have contrived

contrived matters so as to produce it.—I pretend not to give his words, or my own, for I have forgotten both; but I give the substance of what passed between us in such language as we both understood.—So you think, I said, that what appears so regular as the letters of your name cannot be by chance. Yes, said he, with firmness, I think so. Look at yourself, I replied, and consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance, and useful to you? He said, they were. Came you then hither, said I, by chance? No, he answered, that cannot be; something must have made me. And who is that something, I asked. He said, he did not know. (I took particular notice, that he did not say, as Rousseau fancies a child in like circumstances would say, that his parents made him.) I had now gained the point I aimed at: and saw, that his reason taught him, (though he could not so express it) that what begins to be must have a cause, and that what is formed with regularity must have an intelligent cause. I therefore told him the name of the Great Being who made him and all the world; concerning whose adorable nature I gave him such information as I thought he could in some measure comprehend. The lesson affected him greatly, and he never forgot either it, or the circumstance that introduced it.'

The following passages contain some account of the young author's character:

'Piety and meekness were striking features in his character, habitual to him in infancy, and through life. I find among his papers forms of devotion, composed for his own use. The Christian Religion and its evidences he had studied with indefatigable application; and the consequence was such, as may be always expected in like cases, where the enquirer has candour and sense: no person could love his religion more than he did, or believe in it with fuller assurance of faith. But in his behaviour there was no austerity or singularity. Even when he came to be a man, he had, when in health, and in the company of his intimate friends, all the playfulness of a boy. The effect of religion upon his mind was, to make him chearful, considerate, benevolent, intrepid, humble, and happy. Of the contracted principles and unamiable prejudices of sectaries he had no conception. He loved all the human race; he bore a particular love to all Christians; and he wished all parties to exercise Christian charity towards each other. The church of England he held in high veneration, and was also attached to the church of Scotland in which he had been educated; he knew that, in respect of doctrine, the principles of both are the same; and, as to the different forms of ecclesiastical discipline and worship, he did not think he had any right to affect singularity, or to molest the peace of either church by clamouring about matters of no essential importance. He wished to be, and to be considered as, a CHRISTIAN: a title, which he thought infinitely more honourable than any other. The words Lutheran and Calvinist he well understood, but set no value on them; though he was ever ready to own his obligations to

those learned men who had been instrumental in bringing about the reformation from popery.

'Of modern divines his greatest favourite was Dr. Clarke. He studied all that author's works with his usual accuracy, and with much delight. Even the controversy with Dodwell he studied; for he thought it strictly connected with what Baxter and others had taught concerning the incorporeal nature of the soul: a doctrine, of which he was a zealous defender; which he had examined as far, I believe, as human ingenuity can examine it; and on which he has left a great deal in writing, though nothing finished.

'I spoke of his playfulness. In conversation with his particular friends he would display an amazing exuberance of pleasantry and humour. His knowledge of nature and extensive learning, supplied him with innumerable images; and his lively fancy, aided by simplicity of diction and a ready eloquence, enabled him to combine them into the most diverting forms that could be imagined *. He had, what perhaps all people of observation have, a slight tendency to satire; but it was of the gentlest kind; he had too much candour and good nature to be either a general satirist or a severe one. That taunting, gibing, raillery, which some people, who mistake ill-nature for wit, are so fond of, he despised and hated: he often, as his duty required, spoke in order to improve and amend others; but never uttered a word with a view to give pain.'

Of the classical attainments of Mr. Beattie, and of his acquirements in almost *every* branch of knowlege, the Doctor speaks in the strongest terms. Of his poetical and literary talents, the essays and fragments before us are favourable specimens; and they are also intitled to every allowance which candid criticism can afford, as they were written at an early age, and as most of them are now published without having been revised or corrected by the author. The English poems, particularly the serious compositions, contain strong indications of a poetical genius; and they display, to use Dr. Beattie's own words, 'an energy of expression, a vivacity of description, and an apposite variety of numbers,' far beyond the years of the author.—The following lines, on the death of Mr. Valentine, shew that in poetical talents "young Edwin was no vulgar boy:"

'Ye clouds that in tempestuous grandeur driven
Involve in twilight gloom the noon day heaven;
Ye torrents, down these craggy cliffs that roar:
Ye murmurs hoarse, that sweep the pebbly shore;
Ye winds that whistle, and ye waves that roll;
Well do ye suit the sadness of my soul.

'* Several passages of this Preface I have found copied, and without acknowledgement applied to another person. See Anderson's Edition of British Poets, quoted in the Monthly Review for September 1798, page 18, &c.'

Yes,

Yes, ye rude rocks, the lingering sounds return,
Ye woods, wave high your hoary heads, and mourn,
And howl, ye melancholy gales, along,
Wafting the wild notes of funereal song.

'Yet, why for him attune funereal lays,
Him deaf to mortal plaint, and mortal praise;
Safe, where no perils threat, no anguish stings,
But Peace for ever spreads triumphant wings!
Where hosts of Seraphim hosannas raise,
And worlds to worlds resound their Maker's praise;
Where sorrow, toil, and care, in rapture drown'd,
Heaven's everlasting splendour blazes round.
The virtuous man, who nobly yields his breath,
Requires not sorrow, but exults in death:
Crown'd with fair fame the patriot hero's bier
Disclaims the tribute of a tender tear.

'Let tender tears embalm the gentle maid,
In the gay morn of life whose beauties fade:
Oft at her tomb the village train be seen,
To deck with wreathes of freshest flower the green.
There let the nightingale along the grove,
At the lone midnight hour lament her love;
The snow-drop there a sickly blossom shed,
The lily languishingly hang the head;
And there the lay of wo her doom deplore,
Who bloom'd, and smiled, and charm'd, and is no more.

'But other musick to thy grave be born,
And trophies different far thy turf adorn.
There let the oak in majesty arise,
Its giant arms wide-waving in the skies;
Fated perhaps with Britain's flag to shine,
And future heroes bear to deeds like thine.
That mount, where thy remains in honour sleep,
Amid the murmur of th' encircling deep,
Thy friends, who still the patriot ardour share,
Shall visit, and shall love to linger there;
Heave, in ecstatick tears, affection's sigh,
And wish like thee to live, like thee to die:
Like thee, from discontent secure and strife,
To flourish through the vernal years of life;
Then ripe in glory sink into the grave,
Mourn'd by the good, and envy'd by the brave.

'Full often, when at length are past away
The languid moments of the lonely day,
And night a welcome change of scene supplies,
Spreading her sparkling mantle o'er the skies,
In sleep I see the elements engage,
And hear the winds howl, and the waters rage.
—That solitary bark contends in vain,
Toss'd in th' infuriate uproar of the main,

While mountain waves in long array are driven,
And the fierce lightning fires the angry heaven.
Lo, plunging far down down the billowy steep
She reels: and lo, she sinks for ever in the deep.
Shivering I wake in tears, aghast, forlorn,
To waste in wo the melancholy morn.

'Father Almighty, whose supreme control
In light and life makes worlds unnumber'd roll;
Whose providence, to man for ever kind,
By grief refines, with comfort calms the mind;
Whose chastenings, proof of thy paternal love,
Teach hope to soar to better worlds above:
O when in light these shadows melt away,
In light, the dawning of eternal day;
When the high trump of heaven, with mellow breath,
Pours thrilling thunder in the ear of death;
On me may that last morn serenely shine,
And give me back my loved, lamented VALENTINE.'

The Latin translations have the merit of being very literal without being stiff and harsh. Of Mr. B.'s ludicrous verses, we cannot much commend either the humour or the wit; the latter is not remarkable for brilliancy, delicacy, or point; and the former is neither of the broad and palpable kind which, by its caricatured features, forces sudden and instantaneous laughter, nor of that refined and corrected species which, under the disguise of simplicity, and by means of a chaste sobriety of manner, insinuates itself into the mind, and steals the smile of approbation.

The concluding pages of the volume are occupied with three dialogues of the dead, in prose; the first between Johnson and Addison, in which Johnson's style is not unsuccessfully imitated, and its merits are convassed and appreciated: the second, an unfinished dialogue between Johnson, Socrates, and a fine gentleman, relative to the biographical accounts of Johnson: the third, between Mercury, Swift, and a bookseller, in which the introduction of a set of vulgar, barbarous, and pedantic words and phrases into our language, is ridiculed with much propriety and some humour.

In closing our account of this affecting parental testimony to filial merit, we cannot but join with Dr. Beattie in lamenting that the world was so early deprived of one who promised to be a pattern of moral worth, and to have reflected lustre on literary eminence.

O. W.

ART.

ART. XII. *Sermons on Practical Subjects*, by the late William Enfield, LL. D. Prepared for the Press by Himself. To which are prefixed Memoirs of the Author, by J. Aikin, M. D. 3 Vols. 8vo. 1l. 1s. Boards. Johnson. 1798.

IT often happens to us, as to other men in other pursuits, that our wishes are opposed by untoward circumstances, and our labours retarded by the very means which we project to accelerate them. This has been the case with respect to the volumes now before us; which ought long ago to have received their merited notice in our work, but which have been delayed by a variety of obstacles. It is unnecessary to detail these causes to the public: but we may mention that among them one of the common sufferings of humanity, the want of health, has had a predominant influence. No literary man can be a stranger to the character and abilities of Dr. Enfield; and with his personal worth, now that he is, alas! no more, we may be permitted to declare ourselves well-acquainted. It is with sincere regret, therefore, that we find ourselves thus tardy in performing our duty to the public as critics, and in gratifying the feelings of our hearts as men. Late as we are, however, we must now endeavour to execute this double task; and it shall be our care that the opinion of the reviewer shall receive no improper bias from the sentiments of the friend.

The first volume is introduced by a well-written account of Dr. Enfield, from the pen of Dr. Aikin. We believe the representation to be correct; and with gratitude and pleasure we survey the portrait of a man of whom it may be said, that mild manners, moral worth, real piety, correct taste, and varied attainments, rendered him an example to all who knew him. We will not, however, invade Dr. Aikin's province, but, since he has executed his task with so much propriety, shall avail ourselves of his labours by extracting various passages from these memoirs.

'The Rev. William Enfield, LL. D. was born at Sudbury in Suffolk, on March 29, 1741, O. S.—In his 17th year he was sent to the academy at Daventry, then conducted by the Rev. Dr. Ashworth. At this seminary he passed through the usual course of preparatory study for the pulpit. Of his academical character I know no more than that he was always conspicuous for the elegance of his compositions; and that he was among the number of those students whose inquiries led them to adopt a less rigid system of christianity than was the established doctrine of the place.

'It was a striking proof of the attractions he possessed as a preacher, and as an amiable man in society, that almost immediately on leaving the academy he was invited to undertake the office of sole minister to the congregation of Benn's Garden in Liverpool, one of the most respectable among the dissenters. To that situation he was

ordained in November 1763; and in a town abounding with agreeable society, and distinguished by liberal sentiments and hospitable manners, he passed seven of the happiest years of his life.'—'Though greatly engaged both in the pleasant intercourses of society, and in the serious duties of his office, he commenced in this place his literary career with two volumes of sermons, printed in 1768 and 1770, which were very favourably received by the public. Their pleasing moral strain, marked by no systematic peculiarities, so well adapted them for general use, that many congregations, besides that in which they were originally preached, had the benefit of the instruction they conveyed.

'On the death of the Rev. Mr. Seddon of Warrington, Mr. Enfield was one of the first persons thought of by the trustees of the academical institution founded in that place, to succeed him in the offices of tutor in the belles-lettres, and of resident conductor of the discipline, under the title of *Rector Academiæ*.—[The academy, however, was dissolved in 1783.]

'However toilsome and anxious this period of Dr. Enfield's life might have been, it was that of rapid mental improvement. By the company he kept, and the business he had to go through, his faculties were strained to full exertion: nor was it only as a tutor that he employed his talents; he greatly extended his reputation as a writer.'—

'The degree of doctor of laws, which added a new title to his name during his residence at Warrington, was conferred upon him by the university of Edinburgh.

'After the dissolution of the academy, Dr. Enfield remained two years at Warrington, occupied in the education of private pupils, a small number of whom he took as boarders, and in the care of his congregation. For the instruction of the latter he drew up a series of discourses on the principal incidents and moral precepts of the gospel, in which he displayed both his talents as a commentator, and his skill in expanding into general lessons of conduct, those hints and particular observations which occur in the sacred narratives. This will not be an improper place to give some account of Dr. Enfield's character as a preacher and a divine. His manner of delivery was grave and impressive, affecting rather a tenor of uniform dignity than a variety of expression, for which his voice was not well calculated. It was entirely free from what is called *tone*, and though not highly animated, was by no means dull, and never careless or indifferent. As to his matter, it was almost exclusively that of a *moral preacher*. Religion was to him rather a principle than a sentiment; and he was more solicitous to deduce from it *a rule of life*, enforced by its peculiar sanctions, than to elevate it into a source of sublime feeling. Despising superstition, and fearing enthusiasm, he held as of inferior value every thing in religion which could not ally itself with morality, and condescend to human uses. His theological system was purged of every mysterious or unintelligible proposition; it included nothing which appeared to him irreconcileable with sound philosophy, and the most rational opinions concerning the divine nature and perfections.'—

'In 1785, receiving an invitation from the octagon-dissenting congregation at Norwich, a society with whom any man might esteem

esteem it an honour and happiness to be connected, he accepted it, under the condition of residing at a small distance from the city, and continuing his plan of domestic education. He first settled at the pleasant village of Thorpe; but at length he found it more convenient to remove to Norwich itself. Though he was eminently happy in his mode of educating a small number, of which several striking examples might be adduced, yet, like most who have adopted that plan, he found that the difficulty of keeping up a regular supply of pupils, and the unpleasant restraint arising from a party of young men, so far domiciliated, that they left neither time nor place for family privacy, more than compensated the advantages to be derived from such an employment of his talents. He finally removed, therefore, to a smaller habitation, entirely declined receiving boarders, and only gave private instructions to two or three select pupils a few hours in the forenoon. At length he determined to be perfectly master of his own time, and to give to his family, friends, and spontaneous literary pursuits, all the leisure he possessed from his professional duties. The circumstances of his family confirmed him in this resolution. He was the father of two sons and three daughters, all educated under his own eye; and had he had no other examples to produce of his power of making himself at the same time a friend and a tutor—of conciliating the most tender affection with ready and undeviating obedience—his children would, by all who know them, be admitted as sufficient proofs of this happy art.'

'He had not yet completely detached himself from the business of tuition, when he undertook the most laborious of his literary tasks, an abridgment of "Brucker's History of Philosophy." This work appeared in two volumes 4to. in the year 1791, and would alone have been sufficient to establish the writer's character as a master of the middle style of composition, and as a judicious selector of what was most valuable in the representation of manners and opinions. The original work has obtained a high reputation among the learned, for the depth of its researches, and the liberality of its spirit; but its Latin style is involved and prolix, and the heaviness that pervades the whole has rendered it rather a book for occasional consultation than for direct perusal. Dr. Enfield's abridgment is a work equally instructive and agreeable; and it may be pronounced that the tenets of all the leading sects of philosophers were never before, in the English language, displayed with such elegance and perspicuity.'—

'Thus did his latter years glide on, tranquil and serene, in the bosom of domestic comfort, surrounded by friends to whom he became continually more dear, and in the midst of agreeable occupations. So well confirmed did his health appear, and so much did he feel himself in the full vigour and maturity of his powers, that he did not hesitate, in the year 1796, to associate himself with the writer of this account, one of his oldest and most intimate companions, in a literary undertaking of great magnitude, which looked to a distant period for its completion. Were it not the duty of mortals to employ their talents in the way they can approve, without regarding contingencies which they can neither foresee nor overrule, such an engagement, in persons descending into the vale of years, might be accused

of presumption; but it implied in them no more than a resolution to act with diligence as long as they should be permitted to act—to work while it is called to-day, mindful of that approaching night when no man can work. The composition, that of a *General Biographical Dictionary*, proved so agreeable to Dr. Enfield, that he was often heard to say his hours of study had never passed so pleasantly with him; and the progress he made was proportioned to his industry and good-will. Every circumstance seemed to promise him years of comfort in store. He was happy himself, and imparted that happiness to all who came within the sphere of his influence. But an incurable disease was in the mean time making unsuspected advances. A scirrhous contraction of the rectum, denoting itself only by symptoms which he did not understand, and which, therefore, he imperfectly described to his medical friends, was preparing, without pain or general disease, to effect a sudden and irresistible change. The very day before this disorder manifested itself he was complimented on his cheerful spirits, and healthy looks, and himself confessed that he had nothing, bodily or mental, of which he ought to complain. But the obstruction was now formed. A sickness came on, the proper functions of the intestines were suspended, nothing was able to give relief; and after a week, passed rather in constant uneasiness than in acute pain, with his faculties entire nearly to the last, foreseeing the fatal event, and meeting it with manly fortitude, he sunk in the arms of his children and friends, and expired without a struggle. This catastrophe took place on Nov. 3, 1797, in the fifty-seventh year of his life. The deep regrets of all who knew him—of those the most to whom he was best known—render it unnecessary to enter into any further description of a character, the essence of which was *to be amiable.*'

Such was Dr. Enfield; and we have the more readily inserted the praises bestowed by Dr. Aikin on his character, because we believe that here Friendship has not done violence to Truth.

It is now our business to attend to the Sermons here presented to the world. Admitting that the chief end of preaching is the improvement of the mind by exciting religious sentiments, and the amelioration of the heart by imbuing it with pure and amiable sensations, Dr. E. must be said to have discharged the preacher's office with considerable success; and to have exhibited chaste models of pulpit eloquence, as far as the inculcation of practical religion and morality is concerned. His discourses manifest no verbosity, nor any attempt to give common thoughts an air of consequence by pompous and inflated diction. Though they are in the form of essays, without the old fashioned divisions, there is no want of arrangement; nor do they give the least idea, which many modern essays excite, that the writer, when he had finished one period, was uncertain what would be the next. In Dr. Enfield's compositions, we see great correctness of sentiment, and a happy mode of ex-

pression. His words stand for ideas; he is clear without needless expansion, and concise without being confused.

The theological opinions of Dr. Enfield are not those which are most prevalent in the Christian world: but he makes no attempt to conceal them; nor, by a trick common with many preachers, does he employ phrases which, though used in one sense, it is intended that the audience shall take in another. Without wishing to offend, he displays an openness and manliness which all liberal and ingenuous natures must admire. Though not descending to verbal criticisms, his sermons are often illustrative of his text; explaining in what sense it is to be taken, and to what practical uses it is to be applied. Those on the *Characters of Charity*, (in which he has followed the method pointed out in his Preacher's Directory) on Acts xx. 35. on James ii. 10. and of *Christ's Treatment of the Woman taken in Adultery*, with others, may be adduced as examples of this remark. Combining in himself the characters of a Christian divine and a philosopher, he endeavours to strengthen and enforce scriptural instruction by demonstrating its reasonableness; and to found the lessons of piety and virtue on sentiments and reflections established on the rock of eternal truth. He makes religion and morality display not only their pure and divine origin, but all their lovely and attractive graces; and we should despair of quickening those to any of the sweet energies of virtue, who could either hear or read such discourses without wishing to abound more in love towards God and man.

Each volume contains twenty sermons. They are not long: but the enumeration of their titles will shew that they embrace a variety of interesting subjects. Those in

Vol. I. are, *on the Omnipresence of God.—On the Faithfulness of God.—Characters of the Works of God.—The Christian Religion, a valuable Treasure.—On the moral Abuse of Words.—Against thinking ill of the World.—Inattention to the Concerns of others reproved.—Characters of Charity;* two Sermons.—*The good Man secure from Shame.—Against Evil-speaking.—On Industry.—Caution in forming, and Constancy in preserving, Friendships recommended.—Prayer for a Competency.—Youth and Age compared.—On Humility.—The Value of Moral Wisdom.—On the Necessity of establishing good Principles, and fixing a prudent Plan of Conduct, in early Life.—The Nature, Causes, and Folly, of Self-deception.—Contentment and Generosity exemplified in the Conduct of Esau.*

Vol. II. *The Importance of social Harmony to the Happiness of Life.—The Value of good Intentions.—When a Desire of pleasing becomes a Virtue.—Great Popularity no Proof of great Merit.—Benevolence preferable to Selfishness.—On Meekness.—On Sensibility.—Unexpensive Methods of doing Good.—Animated Exertions in all laudable Undertakings recommended.—Nathan's Reproof of David.—Against Lying.—The Fear of Man a dangerous Snare.—Decorum of Character recommended.—Continual Advances towards Perfection in Knowledge and Virtue recommended.*

—The Goodness of God to the Poor.—Universal Obedience necessary to Salvation.—The true Ground of Justification.—The Wisdom of suffering *rather than* sinning.*—Christians, Sons of God.—The Laws of Religion not burdensome.*

Vol. III. *Christ's Conversation with a rich young Man.—The poor Widow's Mite.—The Folly of rash Confidence.—The Characters of the Hypocrite and the Penitent compared.—Christ's Conversation with the Woman of Samaria.—The Folly of rejecting Instruction. The Criminality of uncharitable Judgment in imputing good Actions to bad Motives.—The Parable of the unjust Steward.—The Parable of the Ten Talents.—Christ's Treatment of the Woman taken in Adultery.—On the Perpetuity of the Christian Church.—The best Christians unprofitable Servants.—The Wisdom of foreseeing and providing again t Difficulties and Dangers.—Mutual Condescension recommended by the Example of Christ.—The Folly of ambitious Desires.—Christ's last Conversation with his Apostles before his Crucifixion.—Christ's last Discourse to his Disciples.—Christ's last Discourse to his Apostles. The Institution of the Lord's Supper.—The general Conclusions from the Gospel History concerning Christ.*

Though Dr. E.'s sentiments on disputed points of divinity are not concealed, and though in the last sermon, particularly, he exhibits his opinion of Christ and of the Christian religion, he must not be classed with controversial writers. His chief objects were to prevent misanthropy and selfishness; and to induce mankind to think well of each other, to love each other, and to act with kindness and generosity one towards the other. The sermon on Psalm cxvi. 11. 'against thinking ill of the World,' is admirable in this view; as is also that on Acts xx. 35. 'on Benevolence preferable to Selfishness.' From each of these we shall make an extract. In the first, the preacher says:

'The observations, which every man makes, and must necessarily make, upon the characters of others, are sufficient to justify him in concluding that human society is composed of good and bad men, as the same field produces both wheat and tares. Let any take a candid survey of that portion of human society which lies within the sphere of his own observation, and he must be very unfortunate indeed in his situation, if he do not find a sufficient number of good and worthy characters to rescue human nature from the reproach of universal depravity. If we sometimes meet with men who openly avow their dereliction of every principle of religion, and every moral obligation, and have the effrontery to confess that they know only one rule of conduct, that every man is to take care of himself without regarding what becomes of others; such men are rare monsters in the moral world, seldom seen, and when met with, only gazed at with astonishment and horror. If in the present artificial, and in many respects corrupt, state of society, false notions of honor are embraced which militate against the first principles of religion and virtue—and which, in some instances, under the imperious and irresistible authority of custom, prompt men to commit, or, which in moral estimation is the same thing, to attempt to commit, crimes from which the

feeling and virtuous mind revolts with horror—it is to be considered that these absurd and mischievous notions prevail only in a small part of the community, and affect that part only occasionally, and partially; and that the generality of mankind are still content to acknowledge, in all cases, the supreme authority of conscience and of God. In the transactions of commercial life, can it be doubted that men commonly observe the law of honesty; and that the violations of this law, which take place between the buyer and the seller, though frequent, are, after all, only occasional exceptions to a general rule? It is sometimes asserted, in proof of the general depravity of the world, that it is impossible, in the present state of things, that a man of business who is strictly honest should prosper; and that, therefore, every man who wishes to make his way in the world, must bend his conscience to his situation, and relax in some measure the ties of moral obligation, by which in a purer state of society he might be more strictly bound. Without retorting upon those who make such assertions the uncandid insinuation, that they judge of the general character of the world by their own, we may be allowed to ask, whether it would be possible for society to subsist at all upon the supposition, that fraud and falsehood were as common as truth and honesty are at present? What, in that case, would become of that mutual confidence which is the soul of commercial intercourse? Would not the general failure of integrity produce universal distrust? and what could arise from universal distrust but universal confusion? Bad as the world is, it is, then, not true, nor approaching to the truth, that all men are knaves, or that all men are liars.

'The fact on the present question is so clear, that the matter may be safely rested on an appeal to the most gloomy and discontented misanthrope, or to the most severe and rigid judge of human characters. Where is the man who will not acknowledge, that though he may have been disappointed in many of his reasonable expectations from others, his connections with his fellow-creatures have afforded no proof that every man has been devising evil, and practising mischief against him? who, if he speak the truth, must honestly confess, that those around him have, on the whole, done him little injustice, and shewn him much kindness. No one, who is not absolutely without friend or brother—who does not, in the midst of society, live as solitary and joyless as the torpid monk in his cell—who is not continually oppressed and wretched, through the injustice and cruelty of his brethren—can have any pretence for passing an unbounded censure on mankind.

'With respect to the generality of persons in the ordinary situations of life, I will be bold to assert, that their experience can afford them no plea for indulging such gloomy ideas of human life, or such splenetic feelings towards their species; and it deserves serious consideration, that the indulgence of such ideas and such feelings is highly injurious.'

The sermon on Benevolence, from the words of Christ, "It is more blessed to give than to receive," has this beautiful exordium:

'Among the treasures of wisdom transmitted from antient times to the present, none are more valuable than those moral maxims which

which express, in a few concise and pointed terms, weighty sentiments for the regulation of human life and manners. Many such are scattered through the writings of the ancient philosophers, historians, and poets; and it would be a labour of no inconsiderable utility to collect these precious fragments, and bring them into familiar use. While the common sayings of ordinary persons perish without regard, like water spilled on the ground which no one attempts to gather up, the pithy apophthegms of wise and excellent men should be carefully preserved, "like the dust of gold, or the least sparks of diamonds*."

'A beautiful specimen of this kind of sententious wisdom we have in the text; and it is a circumstance which may particularly recommend it to our attention, that it is a saying of our Saviour not to be found in the original records of his doctrine left us by the evangelists, but casually preserved by Luke in his history of the transactions of the apostles, as a quotation made by Paul in his farewell address to the church of Ephesus. Words of Jesus, in this manner rescued from oblivion, ought not to be overlooked or forgotten by his followers.

'Independently of this circumstance, the maxim—"It is more blessed (or more happy) to give than to receive," expresses an important sentiment which may well deserve a distinct and attentive consideration. The observation may be understood in the limited sense in which it appears to have been quoted by the apostle, in reference to acts of charity for the relief of the necessitous; or it may admit of a more comprehensive interpretation, as expressing that "law of love" which is the fundamental principle of christianity, and to instruct us that benevolence is productive of more happiness than selfishness. Let us contemplate the doctrine of the text under each of these aspects.'

In the prosecution of the discourse, the preacher observes;

'The stress which christianity lays upon the social virtues, and particularly the encouragement which it gives to the exercise of disinterested and universal benevolence, are among the highest proofs of its wisdom and excellence. The principle of benevolence is as deeply rooted in human nature as that of self-love; and it would be as absurd to leave the former as the latter out of a system of morals. Not only are we so dependent upon each other, that no man can attain happiness without the assistance of his brethren, but we are so constantly in the habit of exercising reciprocal affection, that attention to the gratification and welfare of others becomes an essential part of our own happiness. The first and greatest charm of life is society; and in society the principal part of our enjoyment arises from mutual offices and expressions of kindness. Scarcely any human being is so entirely wrapt up in himself as to find no part of his happiness in social communications. The pleasures of the festive board, and of public entertainments of every kind, arise in a great measure from joint participation. The man of science pursues knowledge, the man of taste cultivates the fine arts, chiefly from the expectation of sharing with

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* Tillotson.'

others

others the pleasures of intellect or imagination. It is the hope of communicating pleasure to others which gives ardour to every pursuit; and it is the satisfaction we feel in the communication of pleasure which repays every labour.'

We could make a number of additional and more extensive extracts, for which we doubt not our readers would be thankful: but we have already exceeded our usual limits on such occasions as this, and must now refrain.

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ART. XIII. *A Third Dissertation on Fever.* Part II. Containing an Inquiry into the Effects of the Remedies, which have been employed with a view to carry off a regular continued Fever, without leaving it to pursue its ordinary Course. By George Fordyce, M.D. F.R.S. &c. 8vo. pp. 200. 3s. 6d. sewed. Johnson. 1799.

THE remarks which we made, in our account of the former parts of this publication *, apply so exactly to the present, that we may be allowed to offer a rather desultory view of it.

The author's scepticism with regard to the possible good effects of general bleeding, in fevers, is surely carried to an injudicious length, when he attributes the origin of this remedy to the antient superstition of representative sacrifice. Surely all those who have themselves felt, or have witnessed in others, the distressing sensations of fullness and pain in the head, at the commencement of some fevers, will comprehend that the practice of drawing off a quantity of blood, from the most accessible and the safest part of the circulating system, might be suggested by more obvious analogies. We think that Dr. Fordyce has been extremely unfortunate in his attempts at drollery on this subject; and still more unlucky in his general argument: which, if it were admitted, would prove that blood-letting had never been found useful in any disease.

It must not be understood that we mean to defend the practice of bleeding at the commencement of all fevers. Nothing could be more absurd than the establishment of such a rule: but, in our opinion, Dr. Fordyce has erred on the contrary side. It is not difficult, however, to trace his leading objections to this method, to Dr. Cullen's admirable paragraphs on blood-letting in fever, in his *First Lines.* The matter is certainly not improved by Dr. F.'s language.

The account of antimony, which succeeds that of bleeding, is introduced by a very tedious history of the substance. After having attacked Dr. Cullen's theory of the action of antimonials, the author concludes, as usual, by adopting his opinion

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* See M. Rev. vol. xxi. p. 91. and vol. xxviii. p. 422.

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in effect, and recommending with him the tartarized antimony.—Such, indeed, is the ultimate co-incidence of Dr. Fordyce with the celebrated professor, that the inextricable mazes of his previous reasoning seem only calculated to make his reader forget the unadorned approaches of the *First Lines.* The circumgyrations of Dr. F. are sometimes truly amazing:

'The next question which occurs is, whether there is any other medicine which produces the same effects either more certainly, less certainly, or equally with the preparations of antimony which have been enumerated? It is matter of consideration whether this question should be first discussed, or whether it would be better to enter into the argument in what manner the preparations of antimony, hitherto described, should be employed, so as to have the best chance of carrying off the disease.

'There are many reasons that might be urged for taking the one or the other argument into discussion first; but it is not worth while taking up time in discussing this; it is therefore the author's determination, upon the whole view of the subject, to pursue the best method of employing preparations of antimony to produce crisis in fever, though he is not sure that he is right, as he may be obliged, in many instances, to take notice of the effects of other medicines which have a similar action in fevers, and produce a crisis in them.'

This ingenious passage seems to have been borrowed from the dialogue of the Usher and Physician, in the Rehearsal; where the learned speaker divides the question into three parts; "First, *When* they heard; secondly, *how* they heard; and, thirdly, *whether they heard or not?*"

We greatly doubt whether any practitioners in this kingdom entertain the opinions thus mentioned by Dr. Fordyce:

'It is still the opinion of many practitioners, that when an inflammation carries off a fever, if it be such an inflammation as tends to terminate in suppuration, the matter that occasions the fever in the whole system is accumulated in the inflamed part. When the abscess is formed and breaks, and the pus is evacuated, many practitioners still believe that the matter which first produced the fever is evacuated. Other inflammations, such as arise in the skin for example, do not terminate in suppuration, but in a blister rising; that is the scarf-skin separates from the true skin, and contains in it principally the superfluous water and the neutral salts of the blood, sometimes along with a little serum, and sometimes also coagulable lymph, which coagulates and gives some degree of solidity to the matter contained in the blister. The scarf-skin afterwards breaks, and leaves the skin excoriated till a new scarf-skin is formed; until that happens, a quantity of the superfluous water of the blood, together with the neutral salts, flow out. In this case it has been supposed that the fluid, or whatever other matter it might be that occasioned the fever, continues to be evacuated, and that so the fever is carried off.'

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This laboured refutation, however, must have been suppressed, if the Doctor had not brought forwards these medical *antiques* as modern fashions.

In proceeding with the work, we find such a want of arrangement, that it is impossible to offer a connected criticism on it. The question concerning bleeding, after having been apparently dropt, is intermixed again with every class of remedies, and stares us in the face, like the "blood-boulter'd Banquo," when we least expect it.—Altogether, we must confess, that we have been much disappointed in this part of Dr. Fordyce's performance.

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ART. XIV. *Transactions of a Society for the Improvement of Medical and Chirurgical Kuowledge.* Vol. II. 8vo. pp. 378. 7s. 6d. Boards. Johnson. 1800.

THE utility of collections like the present, when judiciously formed, is now well impressed on the public; and the nature of this society has been already explained by its former publication. We shall therefore proceed without ceremony to an account of the different articles in the volume now before us.

Observations on the Case of a Woman who died with a Fœtus in the Fallopian Tube. By John Clarke, M.D.—In this case, a great part of the substance of the fœtus was discharged from an abscess communicating with the surface: but, the patient sunk under the process. It was a remarkable circumstance in the case, that pains resembling those of labour came on at the end of nine months from conception. The description of the dissection is illustrated by two engravings.

Account of a Case in which Death was brought on by a Hæmorrhage from the Liver. By G. Blane, M.D. &c.—The appearances in this case were remarkable:

'Upon laying open the abdomen, a large quantity of coagulated blood was discovered, covering the whole left side of the intestines. In exploring the source of this, several fissures were observed in the left lobe of the liver, which were about two thirds of an inch in length, whence the blood had undoubtedly flowed, for they were found to lead to a cavity in the substance of the lobe of about the size of a pigeon's egg, and full of blood. The peritonæum, on the surface of that part of the liver which was near one of the fissures, was raised from the liver like a blister, full of coagulated blood. These appearances were on the lower surface of the lobe, but on the upper surface of the same lobe there was one fissure, round which was a similar collection of blood between the peritonæum and the substance of the liver, and it led to a small bloody cavity near the surface of the liver.'

We cannot, however, assent to the whole of Dr. Blane's reasoning on the subject.

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An Account of the Croup, as it appeared in the Town and Neighbourhood of Chesham, in Buckinghamshire, in the Years 1793 *and* 1794. By Henry Rumsey, *Surgeon at Chesham.*—Mr. Rumsey did not find the antiphlogistic method of treatment successful in this epidemic: but his failure may have arisen from the late period of the disease (from the second to the third day) in which he was under the necessity of adopting it. He turned his attention very properly to other remedies, better suited to the advanced state of this rapid disease at which he was usually consulted; and he found repeated emetics, and large doses of calomel, extremely serviceable.—The cases are clearly stated, and the author seems perfectly candid in his reports of the effect of the different modes of treatment.

The Case of a young Woman who poisoned herself in the First Month of her Pregnancy. By Thomas Ogle, Surgeon, Great Russel-street, Bloomsbury. *To which is added an Account of the Appearances after Death,* by the late John Hunter.—The only remarkable circumstance, in the accurate statement of this dissection, is the invisibility of the fœtus at this early period of pregnancy. We shall extract the concluding remarks:

'The presence of a corpus luteum, the enlargement of the uterus, the newly formed vascular membrane, or decidua, lining the cavity, and the history of the case, sufficiently prove conception to have taken place; and the embryo being no where to be detected by an examination so accurate, and conducted by an anatomist so skilful in minute investigation, would induce a belief that the fœtus had not been sufficiently advanced to take on a regular form.

'The appearances in the uterus, here described, the late Dr. Hunter in his lectures mentioned to have seen at a very early period after impregnation: so far they are not entirely new. The accuracy of the examination renders this case valuable, as it seems to enable us to decide a point hitherto not at all understood—That certain changes in the uterus not only take place previous to the reception of the fœtus, but that the fœtus does not acquire a visible form for some time after these changes have been made.'

Account of a Case of Diabetes, with an Examination of the Appearances after Death. By M. Baillie, M.D.—The kidneys, in this case, were in a diseased state; and the blood vessels were more numerous than they naturally are, so as to exhibit an appearance like inflammation. 'A very small quantity of a whitish fluid, a good deal resembling pus, was squeezed out from one or two infundibula in both kidnies, but there was no appearance of ulceration in either.'

In some very judicious remarks annexed to this paper, Dr. Baillie examines the most prevalent theories respecting the cause of diabetes. He shews, by very satisfactory arguments, the slight foundation on which the disease has been imputed to a defi-

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ciency in the assimilation of chyle; which was the opinion held by Dr. Cullen and Dr. Dobson. The theory of Dr. Darwin, which varied from the former only in the difficult conjecture which he super-added,—of a retrograde action in the lymphatic system, by which the chyle was carried to the kidnies, instead of passing into the thoracic duct,—is here powerfully controverted. The quick discharge of urine, 'after watery fluids have been drank,' is explained by Dr. Baillie to arise from the sympathy between the stomach and kidnies.

The author of this interesting paper does not substitute any theory of his own: but he seems inclined to attribute the disease to a morbid action in the kidnies themselves.

An Account of Two Cases, shewing the Existence of the Small-pox and the Measles in the same Person at the same Time. And an Account of a Case of Ague in a Child in Utero. By P. Russel, M. D. &c.—In these curious instances, the eruptions of the two diseases made their appearance together, and ran their course in a few days. The case of the ague in the unborn fœtus was well-marked.

Cases and Observations on Strangulated Hernia. By Everard Home, Esq.—Three cases are here particularly detailed. We shall insert the conclusions drawn from them at the close of the paper:

'From these cases we learn, that the symptoms correspond with the state of the intestine. When the stricture is only sufficient to compress the intestine, and to prevent the contents from passing through the strangulated part, there is vomiting, hickup, thirst, and general uneasiness, which symptoms come on some hours after the protrusion of the gut, and are very slow in their increase.

'When the stricture is in so great a degree as to produce inflammation on the compressed part of the gut, the symptoms come on immediately; the vomiting does not cease upon the stomach discharging its contents, but the retchings continue: there is a considerable tenderness over the whole belly; the pulse is quick and very small, and the spirits of the patient are much depressed. These symptoms are more or less violent, and their progress is more or less rapid, in proportion to the degree of the inflammation. If it only produces adhesions, the pulse is less contracted, there is less tenderness over the abdomen, and less depression of spirits.

'When the stricture is so tight as to obstruct the circulation of the blood in the part, all these symptoms are met with in the greatest degree of violence; an unusual coldness is felt over the surface of the body, and mortification takes place in the strangulated portion of the intestine.

'As in all the cases which I have stated there was an opportunity both of tracing the symptoms, and examining the state of the intestine, the conclusions which have been drawn are the more to be depended on; and should they be confirmed by future observations, they

they will assist us considerably in judging of the expediency of performing the operation at an earlier period in some cases than in others. I am induced to believe, that they are strongly in favour of immediate operation in cases which are in general thought to admit of delay.

'The femoral rupture, on account of the strength of Poupart's ligament, will be more liable to have the parts compressed in a greater degree, and consequently to be more violently affected by inflammation.

'In such cases the operation should be sooner performed; whereas, on the contrary, surgeons have been more inclined to delay it, from the difficulty and danger arising from the parts which are liable to be hurt in performing the operation.

'Constitutions are very differently affected by the same local mischief; some patients recover after mortification has taken place in the portion of strangulated intestine, while others sink under a much less violent degree of inflammation; it is therefore in general right, even in the most hopeless cases, to perform the operation. There is, however, one symptom that comes on in the last stage of this disease, which appears to be the immediate fore-runner of death, and after it has taken place, I apprehend the operation will always prove ineffectual. This is a general coldness, attended with moisture over the surface of the body; it is, to the feel, even colder than the skin of the same person when dead; but the real degree of cold (I believe) has never been measured by a thermometer.

'In every case I have met with, in which this symptom had taken place, the patient died; in some the operation was performed, in others it was not; but in all of them the patients continued to sink gradually, and in less than twenty-four hours expired.'

A fatal Case of Hernia of some of the Abdominal Viscera strangulated in the Cavity of the Thorax.—By John Clarke, M.D. In this singular case, a part of the colon was forced into the thorax, through an aperture in the diaphragm. We shall add Dr. Clarke's observations:

'Similar perforations of the diaphragm, with an intrusion of more or less of the abdominal viscera into the cavity of the thorax, have been sometimes found in children; but the patients have been soon destroyed after birth, by difficulty of respiration, from the lungs not being capable under such circumstances of being expanded. In these instances, the abdominal viscera have been sometimes found in the right, and sometimes in the left side of the chest.

'My enquiries have not furnished me with any other instances of strangulation, or even of perforation through the diaphragm.

'Several things in the history of this case, compared with the appearances after death, induce me to believe that the viscera had been for a long time in this unusual situation. The diminished size of the lung of the left side, his occasional costiveness for many years, the pain which he always felt from any pressure on his belly, and the pain in his shoulder, all favour this opinion. The liver too was

smaller

smaller and softer than is natural; and such changes could not have taken place on a sudden.

'Whilst he lived regularly as to his meals, and the peristaltic motion was not disturbed, this unusual state of the viscera produced no remarkable symptoms; but if at any time he ate a larger meal than ordinary, he was subject to costiveness, and to a pain which he always referred to the epigastric region. At such times, it is probable that a larger quantity of fæces than usual was forced into the protruded gut, and against the perforation through the diaphragm, by which their passage was for a time impeded.

'This cause appears to have laid the foundation of his death. He had eaten voraciously, and had accelerated the passage of the food by a purgative; by which means a strangulation was brought on, so obstinate as to resist all the medicines employed for its removal.

'It is farther to be observed, that (considering the nature of the disease) the symptoms were more mild than is usual in cases of fatal constipation from strangulated hernia, introsusception, &c.—and that, although the portion of intestine and epiploon found in the cavity of the thorax, and a large part of the contents of the abdomen, were in a high degree of inflammation, yet the cavity of the thorax partook but in a slight degree of the disease.'

A case in which the omentum was pushed through an opening of the diaphragm, into the thorax, has been described by Dr. Ferriar, in the second volume of his "Medical Histories and Reflections;" (p. 43.) which seems to confirm Dr. Clarke's opinion, that this species of hernia may exist without producing any specific symptoms.

This paper is illustrated by two engravings.

On the Effect of the pure fixed Alkalis, and of Lime Water, in several Complaints. By G. Blane, M.D.—In consequence of finding strangury often relieved by the exhibition of pure kali, in cases in which the complaint arose merely from irritability, Dr. B. has been led to suppose that this remedy lessens the acrimony of the urine, by diminishing the quantity of lithic acid which it contains. Lime water, we are told, has a similar effect.

In indigestion, Dr. Blane, like most other practitioners, has employed these substances with success. He attributes their efficacy to their action on the *gastric acid*.

Lime water is said to be very useful as a lotion in the *gutta rosea*, which Dr. B. seems to attribute to an acid excretion.

An Account of a singular Disease in the great Intestines. By M. Baillie, M.D. &c.—In this extraordinary case, after violent pains in the stomach and bowels, and bloody purging, a portion of the colon was discharged by stool, three weeks before the patient's death. What particular change had occured in the cavity of the abdomen could not be ascertained, as an inspection of the body was not permitted.

An Account of an uncommon Tumour, formed in one of the Axillary Nerves. By Everard Home, Esq. &c.—Every fact, which extends our knowlege of the diseases of the nervous system, is valuable; these cases, therefore, merit the attentive perusal of medical readers. We shall insert the concluding remarks on this species of tumours:

'They may be distinguished *from other tumours* by a pain which is felt in the direction of the tumour, and in the part beyond it, even at the time when the tumour itself is moveable laterally in the surrounding parts. They may be also distinguished by the motion of the tumour, being chiefly in a lateral direction, but not in the direction of the nerve to any extent; and by the attempt to produce this longitudinal motion, being attended with considerable pain.

'In the removal of such tumours, we find that so far as we are justified in drawing conclusions from two instances, the taking away three inches of a nerve is productive of less violent effects than are occasioned by inflammation and suppuration in the substance of the nerve for an equal extent.

'The inflammation of a nerve like that of a tendon, appears to affect the general system in a greater degree than would be expected, by a man unacquainted with pathology, from the little severity of the symptoms, or sensation in the part affected.'

On the Use of the Application of Gastric Juice to Sores. By John Harness, M.D. Physician to the Fleet.—The efficacy of the gastric juice of bullocks and sheep, externally applied to irritable sphacelated ulcers, is placed in a strong point of view in these cases.

The Case of a Person who was shot through the Lungs, and survived for thirty-two years; with an Account of the Appearance of the Contents of the Thorax after Death. By Everard Home, Esq. &c.—This is the first account of the appearances after death, in the lungs of a patient who had survived their penetration by a shot. The description is very accurate, but cannot be abridged so as to enable us to insert it.

An Account of the Case of a Man who had no Evacuation from the Bowels for nearly fifteen Weeks before his death. By M. Baillie, M.D. &c.—A stricture at the beginning of the rectum was discovered on the dissection of this patient.

A Case of Rupture of the Uterus, from which the Woman recovered. By Thomas Haden, Surgeon at Derby.—This is a well-described case, in which Mr. Haden appears to have acted very judiciously. It gives additional support to the opinion that a rupture of the uterus is not inevitably fatal.

History of some Cases of Disease in the Brain, with an Account of the Appearances upon Examination after Death, and some general Observations on Complaints of the Head. By G. Blane, M.D. &c.—These cases, though they lead to no practical conclusion, are

are worthy of preservation an account of their singularity. In one of them, aneurismal affections of the carotid arteries within the head were discovered; the patient had been maniacal. In the other, where death had been preceded by chronic head-ach, a tumour about the size of a nutmeg was found in the place of the pineal gland.—There is nothing which requires observation in Dr. Blane's remarks on these appearances: but it is certainly proper for the physician to keep in view the possibility of such occurrences, in forming his opinion of affections of the head.

Observations on the Erysipelas. By William Charles Wells, M.D. &c.—The tendency of these remarks is to shew that erysipelas sometimes proves contagious; and the facts mentioned by Dr. Wells render this opinion sufficiently probable.

Observations on the Management of Cases in which the Face of the Child presents towards the Os Pubis. By John Clarke, M.D. —Dr. C. has discovered that a change of the position of the child's head may be readily effected in this troublesome case. We shall extract a short account of his method.

'The manner of effecting the change is, by introducing one or two fingers between the side of the head, near the coronal suture, and the symphysis pubis, and pressing steadily against the parietal, or frontal bone, during a labour pain. When this is done, it will be found, in most cases, that the head yields to the pressure, till at length the occiput is brought to the groin. This being effected, the rest should be left to the natural efforts of the woman.'

Additional Cases to illustrate Mr. Hunter's Method of performing the operation for the Cure of the Popliteal Aneurism. By Everard Home, Esq.—This is merely a supplement to a paper which we have already noticed in the 1st vol. of this work.

The Case of Paunchoo, an Inhabitant of the Village of Gundassee, in Pergunnah Humnabad, and Province of Tiperah, Bengal. By John Corse, Esq.—There was a prodigious enlargement of the scrotum in this case, with a confusion of the external parts. An affection somewhat resembling this has been observed among the natives of the coast of Africa. Paunchoo's disease was found incurable.

An Instance of the entire Want of Hair in the Human Body. Communicated by W. C. Wells, M.D.—The only singularity in this case consists in the patient having enjoyed good health, while the depilatory process continued.

History of a case of Aneurisms cured by a natural Process. By John Major Wilson, House Surgeon to the Westminster Hospital.—The subject of this paper is uncommonly interesting and important. That a disease so intractable as aneurism should sometimes be spontaneously removed by the gradual action of the system, though not a novelty, is at least an assertion of rare

occurrence in medical books; and as the proofs of it are still very few, every addition to them is a very valuable acquisition. This was a case of popliteal aneurism originally, but the femoral artery of the other limb was enlarged in two places; the tumour in the ham burst, and discharged a large quantity of blood: instead of destroying the patient, however, the wound healed, and the aneurisms in the other limb spontaneously disappeared.

Experiments and Observations on the Growth of Bones, from the Papers of the late Mr. Hunter. By Everard Home, Esq.—The drift of this paper is to controvert the claims of Dr. Monro of Edinburgh to certain discoveries on this subject, and to oppose some doctrines formerly advanced by him. Concerning this anatomical warfare, we thought the public had long ago decided, and we are sorry to see it renewed in any manner. It is high time that a peace should be established between the contending parties.

Case of an Extra-Uterine Fœtus discharged by the Rectum. By Mr. Mainwaring, Apothecary.—We have here a very minute and satisfactory detail of an uncommon case. The process of expulsion occupied two years and about two weeks!—Yet the patient recovered, and enjoyed uninterrupted good health after the termination of the discharge.

Case of Pregnancy, in which the Ovum had become diseased, and was entirely filled with small Hydatids. By Everard Home, Esq. —It is here supposed by Mr. Home, that the growth of the fœtus was prevented by the formation of hydatids in the amnion, as no fœtus could be discovered in the ovum.

Case of a strangulated Hernia, where the Operation succeeded after the Obstruction had continued eight Days. By Henry Fryer, Surgeon at Stamford.—The success of the operation, in this case, was very remarkable. Mr. Fryer did not see the patient till the eighth day after the obstruction; and the patient's life appears to have been saved by the judicious use of cathartics subsequent to the operation.

Account of a singular Disease in the Upper Maxillary Sinus. By John Abernethy, F. R. S.—This disease was an exostosis of great size, accompanied with a fungus. It was of several years standing, and admitted of no relief.

Some Observations on the Combination of Medicines. By George Fordyce, M. D. &c.—If we wished to exhibit the mode of delivering *truisms*, with some appearance of order and science, we might extract many curious specimens from this paper. The result of the whole is, that, when the combination of two or more medicines is found by experience to answer a particular purpose better than either of the ingredients singly given, the combination ought to be preferred. Some useful practical

remarks,

remarks, however, appear in this waste of words; like the islands of grass amid the desarts of Arabia.

The Operation of puncturing the Bladder above the Pubis, and through the Rectum, illustrated by Cases. By Everard Home, Esq. —The cases in which this operation becomes necessary are fortunately rare. Mr. Home's particular details of the symptoms which demand it, and of the mode of performing it, will be very useful to those who may be called to put it in practice.

On the whole, this volume contains much useful and interesting matter; and we recommend it to the attention of our professional readers. **Fer.**

ART. XV. *A Review of the Origin, Progress, and Result of the late decisive War in Mysore,* in a Letter from an Officer in India, with Notes; and an Appendix, comprising the Whole of the Secret State Papers found in the Cabinet of Tippoo Sultaun, at Seringapatnam; taken from the Originals:—Containing, his Correspondence with the French, Zemaun Shah, &c. from the Year 1796, with a View to the Overthrow of the British Empire in India; the separate written Opinions of his principal Officers of State on that Measure; and an Autograph of the Sultaun's Hand writing, in his last Letter to the Governor General: also a Dedication to the Right Honourable Henry Dundas, &c. &c. By M. Wood, Esq. M. P. Colonel, and late Chief Engineer, Bengal. And a Map shewing the Extent of the Dominions of Tippoo Sultaun, and their Partition between the allied Powers, the English, the Mahrattas, and the Nizam. 4to. 15s. Boards. Cadell jun. and Davies. 1800.

IT may truly be urged that the Marquis Cornwallis displayed great magnanimity, by entering (in 1792) into negotiations with the Sultan of Mysor, before the gates of his capital; when a short time must probably have reduced the place, and left the vanquished Prince no alternative but unconditional submission. It was a magnanimity, however, and an instance of mercy, which produced no suitable effect on the Sultan's vindictive mind. The loss of territory, of treasure, and of fame, (the consequence of his unprovoked and unsuccessful hostilities,) incessantly urged him to attempt their recovery, with additional means and more extensive resources. The debarkation of a French army on the coasts of the Decan, and an invasion of Bengal by the forces of Zeman Shah, from the north, were the measures which he contemplated for that purpose. The papers found in his cabinet, while they elucidate his machinations designed to accomplish those ends, convey

the highest encomium on the vigorous and prudent counsels, which, amid much pecuniary embarrassment, anticipated his destructive designs; and crushed them, with their bold projector, for ever.

We believe that our readers will prefer a connected narrative of the circumstances which preceded the destruction of the Mysor usurpation, to a desultory notice of the contents of this volume *; which are indeed too multifarious to admit of such a report.

As early as the month of March 1796, Tippu dispatched ambassadors to the court of Zeman Shah, to instigate that Prince to an invasion of Hindustan, for the extermination of the infidels; under which name he comprized the English and the Mahrattas. At the close of the following year, deceived by the interested misrepresentations of a French adventurer named Ripaud, he sent ambassadors to the Mauritius, to demand a powerful military succour, and to solicit an alliance offensive and defensive with the French republic. Though the sentiments of this unhappy Prince were decidedly hostile to the English, they were also extremely unfavourable to the French; as were those of his council. One of the latter expresses himself as follows: "This Ripaud that is come, God knows what Ass it is; whence it comes, and for what purpose.—The French are not firm to their engagements; when, through the assistance of the Rhodadad Sircar they shall have obtained possession of territory, perhaps they will not adhere to their engagements." At this time, Tippu seemed desirous to acquire some information of the political situation of Great Britain; and the result of his inquiries, minuted in his own hand writing, cannot fail to amuse our readers. "Names of the three islands, belonging to the English: Ireland—Guernsey—Jersey. On the English island, there was once the Rajah of a tribe called Coosseea, (écossais, Scotch); a hundred years ago, the English Rajah put the Rajah of the Coosseeas to death, and took possession of his country."

Previously to the departure of the Ambassadors for the isle of France, there appears to have been a party of 60 Frenchmen, in the service of Tippu Sultan. The arrival of M. Ripaud (who was scarcely able to write his name) communicated the democratic frenzy to these wretched persons, who instantly met in a primary assembly; burnt the colours under which they had hitherto served; planted the tree of liberty; conferred the title of "Citoyen Prince Tipou" on a ferocious and bigotted tyrant; and declaimed in their meetings in favor

* Of which the Appendix constitutes two-thirds.

of

of equality and freedom, in defiance of all grammar and common sense. On the arrival of the Ambassadors at the Mauritius, they were publicly received by the Governor in that capacity, who issued a proclamation encouraging the inhabitants to engage in the service of the Sultan. The transaction soon reached the ears of the English Governor General, who took immediate measures to counteract the effects of the proposed confederacy.

While the military preparations were going forwards, the Sultan was informed of the detection of his intrigues; and he was urged by Lord Mornington to consent to receive an Ambassador to conciliate all differences between the states. Denial and evasion only were produced by these remonstrances. In consequence, the army commanded by General Harris, consisting of 5000 Europeans and 14,000 natives, entered the Mysore dominions from the east at the same time that the Bombay army under General Stuart penetrated from the west. The campaign commenced by an unexpected attack on the latter, on the 5th March 1799, when they scarcely had reached the boundary of the Sultan's territory: it was made with every advantage, from the dispersed situation of the encampment, yet the result was a decisive victory to the Bombay troops. 'A few days after, as soon probably as he heard of General Harris having entered Mysor, he turned to the east to meet the army of Madras. He did meet it, and was again defeated on the 27th of the same month.'

On the 7th of April, General Harris sat down before Seringapatnam, and on the 14th was joined by the army under General Stuart. An attempt was made by Tippu to arrest the progress of the siege by negotiation: but just at this period, 'a most alarming, and hitherto unaccounted for deficiency of grain was discovered,' in the English camp; a circumstance which rendered the most energetic measures indispensible. The terms proposed by General Harris met with no reply; 'and as if to close every avenue to negotiation or forgiveness, Tippu ordered all the prisoners he had taken to be barbarously murdered.'

'On the 30th of April, the breaching battery opened against the walls of Seringapatnam, and on the 3d of May, the breach being deemed practicable, dispositions were made for the storm, which, on the 4th at noon, were most gallantly, rapidly, and successfully executed. In this assault, Tippu lost his life in the 45th year of his age. On a careful investigation it was found, that the wife of Crisna Raj Uriar, the Prince who reigned at the time of Hyder Ali's usurpation, was still alive, and that the surviving representative of that persecuted family was a boy of five years of age.'

Vellor in the Carnatic has been allotted for the residence of Tippu's sons, and the females of his and his father's Harams; and an allowance of 80,000l. sterling is fixed annually for their maintenance. The relative value of the territory bestowed on the young Prince now seated on the throne of his ancestors, and of that acquired by the allies in virtue of the partition treaty, must not, indeed, be appreciated solely by the revenue which they produce, but may derive additional advantages from their local situation, natural productions, and peculiar manufactures. The revenue of the territory ceded to the Rajah of Mysor is valued at 560,000l.; of that acquired by the English, at 200,000l.; the cession to the Nizam 200,000l.; and that to the Mahrattas at 120,000l. The aggregate will shew the amount of Tippu's revenues, and how grossly they have been exaggerated by writers in this country. This propensity to magnify the revenue and resources of the Indian Princes is so general, that we feel it our duty to caution the public against such statements. Major Taylor, in a late work *, has stated the revenue of Hydernagor (one of the provinces acquired by the company) at 18 lacs of Mangalor Pagodas, value 14 rupees each: substituting 4 for 14, (which is doubtless a typographical error,) it amounts by the Major's statement to 720,000l. per annum, whereas the official documents reduce it to 120,000l. We have to regret a similar mistake in the work before us; where it is stated that, 'The revenues of Zeman Shah have not been ascertained. Those he collects from the two provinces of Casmir and Jamboor only are said to amount to two or three millions sterling.' Mr. Forster, whose authority is the best procureable on this point, states the whole revenue of the Abdalli Prince at only one million, of which Casmir only yields 70,000l. With Jamboor we are totally unacquainted; if Jumbhu be meant, it is possessed by an independent Rajah.

The editor of this volume remarks that the Cali Yuga commenced with the fourth incarnation of Vishnu: but, according to the Hindu mythology, nine incarnations of the preserving Deity preceded the commencement of that æra.

From the title page of this work, the reader might conclude that Col. Wood was the writer of it: but the dedication only is from that Gentleman's pen, and the name of the author of the *Review of the War* does not appear.

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* See Review for May last, vol. xxxii. p. 90.

ART. XVI. *A Journey from India, towards England*, in the Year 1797; by a Route commonly called Over-land, through Countries not much frequented, and many of them hitherto unknown to Europeans, particularly between the Rivers Euphrates and Tygris, through Curdistan, Diarbek, Armenia, and Natolia, in Asia; and through Romalia, Bulgaria, Wallachia, and Transylvania, in Europe: illustrated by a Map and other Engravings. By John Jackson, Esq. 8vo. pp. 277. 7s. Boards. Cadell jun. and Davies. 1799.

THAT portion of the immense continent of Asia, which extends from the shores of the Mediterranean to the Indian ocean, has of late been so frequently traversed in various directions, by gentlemen going to or returning from India, and so many of their itineraries have been submitted to the public, that these regions are become almost as familiar to the readers of travels, as the numerous writers of tours on the continent had already rendered certain countries of Europe. From Basora to Aleppo, by the route of the great desert, a tract is exhibited which, from the arid nature of the soil, and the consequent want of inhabitants, is little calculated to furnish information or incidents that are likely to excite attention. The route pursued by Mr. Jackson presents a different picture; it lay through countries which are by many supposed to have been the seats of early civilization, and which in much more recent times displayed the splendor and luxury of extensive empire: asserted the prowess of its arms, pointed by religious enthusiasm; and owned the benign influence of the fine arts, in the multitude of their literary compositions. The observations of an impatient traveller, however, whose principal object is dispatch, will prove very inadequate to the gratification of a laudable curiosity.

The banks of the Shat al Arab (the united streams of the Euphrates and Tygris) are planted with date trees; under the shade of which, the Arabian husbandmen cultivate their fields, till the approach of the sandy desert puts a period to their labors. The city of Basora is seated contiguous to it, and is very large and extremely populous. The Bazar or market-place is nearly two miles long, and appears to be well supplied. Our superfine broad cloth, and our watches, will here sell for more than double what they cost in England. The majority of the people are Arabs, the rest are Turks and Armenians; the latter are the merchants, and some of them very respectable. The ships from Basora to Bombay, or Bengal, usually receive a full cargo; the greater part of which consists of copper in small cakes, and drugs of various kinds; and the Bombay ships generally take dried fruits. It is very

seldom, however, that a vessel sails to any part of India without taking a considerable number of Arab horses. There are many instances of ships carrying away silver, in bars and specie, to the amount of 20 lacs of rupees; the specie chiefly in Spanish dollars and Venetian sequins. The greatest part of the trade of this branch of the Turkish empire is in the hands of the Armenians; who, when they have a considerable sum on hand, in order to prevent the Turks from laying hold of it, (which is sometimes the case,) export it to India, where they often receive 12 per cent. interest, usually remitted to them in piece goods. Considerable sums are sent for this purpose from Constantinople; and we learn that the quantity of copper exported from Basora to India increases so fast as to interfere with the company's outward cargoes.

'The Arabs, with a very little pay, are enabled to support their families; for their dress costs them little; and their food consists of dates, bread, and water, with which they are perfectly satisfied; and indeed, though their food is so simple, they have, generally speaking, twice the strength of Europeans, and are able to endure much more fatigue.'

Mr. Jackson sailed up the river to Corno, a small village situated at the confluence of the Euphrates and Tygris. Though Bagdad is situated on the latter, yet, to avoid its circuitous windings, the first part of the navigation is usually performed on the former; and this by dragging the vessel, in opposition to the current, at the rate of about 3 miles in an hour. The most considerable town on this part of the Euphrates is named by Mr. Jackson, Suke-shue. Its chief was then absent with an army collected 'to oppose the progress of the Waahy, who is extending his conquests up the western shore of the Persian gulph, almost as high as Grain; and propagating a new religion, which, like Mahomet, he enforces by the sword.' We regret that Mr. Jackson has not furnished us with some farther particulars of the extraordinary person abovementioned, Abdul Wahib, who now shakes the religion of Mohammed at its source. Of his manner of propagating his system of faith, we may form some opinion from a circumstance afterward related:

'The chief of Suke-shue was slain, while asleep in his tent, by a slave belonging to the Waahy. This happened only a week ago: the news arrived soon after we came to Bagdad, and has very much alarmed the government, because much confidence was placed in the superior abilities of the Sheik, and he was fully relied upon to check the progress of the Waahy, who immediately after attacked and defeated the Turkish army, and it was apprehended that he would reach Basora.'

A branch

A branch of the Tygris falls into the Euphrates at Gomeric; and the author proceeded up it, through a country extremely desolate, though bearing evident marks of former culture. The towns of Vasit and Hie are situated on this branch, the inhabitants of which are justly dreaded for their barbarous treatment of travellers. A small army of Turkish soldiers was incamped on the banks of the Tygris, which our author (through misinformation) calls Shat al Amara. There is a small town of that name in the vicinity, whence the inhabitants of that place may have called it the Amara river, but Dijela is its only Arabic name; it is here about a mile broad, with very steep banks. Mr. Jackson did not stop to view the ruins of Ctesiphon, whose lofty walls and towers still cover the abrupt sides of the declivities which overhang the Tygris.

Bagdad is a large and populous city, extending three miles along the eastern bank of the river; and the length of the walls from the river being about two miles, it has the form of an oblong square. 'The houses, though very inferior to the European, are much better built than those of Basora, but nearly in the same style. Many of the public buildings, such as mosques, minarets, and hummums, are constructed of hewn stone, and make a very handsome appearance. Here is also an extensive Bazar, which is well supplied with variety of articles; but the prices are in general much higher than at Basora.' Scorpions, tarantulas, and other noxious insects were very numerous. All persons at this season of the year sleep on the tops of their houses. The environs of Bagdad to the west and north are altogether barren; to the east, there are excellent gardens; and the opposite bank of the river supplies a great variety of fruits and vegetables. 'Bagdad at present is supposed to contain more treasure than any city of equal size in the world: and the immense quantity of specie and bullion found in the coffers of the late Kya, or Prime Minister, (amounting to upwards of three millions sterling) seems to warrant such a conjecture.'

Mr. Jackson proceeded on horseback from Bagdad to Mosul, the capital of Curdistan, and supposed by the orientals to be the antient Niniveh; which name, indeed, it still retains. His route thither lay some miles north from the Tygris, and extended through a number of towns and cultivated regions, as well as tracts of a different description. The wild hogs which infest the latter are of an enormous size, and a deep red colour. The country yields much bitumen.

Near the summit of a mountain, Mr. J. found several naptha pits. These are dug out of the rock, at about three feet

feet deep, and into them the naptha oozes in a thick liquid, having a very strong smell, nearly resembling that of our coal tar. Just above these pits, were several rocks of salt.

From a want of knowlege of the Arabic language, and from the ignorance of those with whom he conversed, Mr. Jackson has been led into a variety of mistakes in the names of places. —He passed through Arbil, meaning Arbela, famous for the defeat of Darius.) 'It exhibits the remains of an old castle on the top of an artificial hill on the west side of the town, and in the vicinity are several naptha pits.' The hills of this country are distinguished for the singularity of their appearance. 'We soon found ourselves among some hills shaped like hay-cocks, which appear to have been so formed by water, being covered with pebbles and shells, like those usually seen on the sides of rivers.' The principal river, which augments the volume of the Tygris in the course of this tract, is the Zab, which Mr. Jackson calls Zarp.

'Mosul is a very large town, and contains many handsome buildings exclusive of the hummums, mosques, and minarets, which are all built of hewn stone. Here is not so much reserve of manners as in the cities to the eastward, women of all descriptions being nearly as much exposed as in Europe. The town is very populous, and comprises men of various religions; but the great bulk of the inhabitants are Curds. The Bazar is large and well supplied; and most of the articles, except cloathing, are very moderate. Various manufactories are carried on, and in some they excel the Europeans. Their saddles and trappings for horses, in particular, are very elegant. They also make carpets of silk, with flowers worked in them, which seem to vie with the best of our manufactures. They are also very dexterous in making edgings and trimmings of various kinds, both for men and women. Their manufactories in copper and iron too are very numerous.'—'The town is surrounded by a strong lofty wall built with hewn stone. The space within the wall is not entirely occupied with houses, many places being covered with ruins, which proves that it has once been much more populous than at present.'

These ruins extend to a great distance on the banks of the river.

If the hills that are shaped like a hay-cock be admitted to be of natural origin, which the marine exuviæ certainly indicate, we should hesitate to admit Mr. Jackson's conclusion respecting the artificial construction of those which he mentions in the following paragraph:

'Near this rivulet is a lofty mound of earth, which commands an extensive prospect over the plain. On the top of this mound, the Sheikh kept a watch the whole day to prevent a surprize. Of those lofty mounds of earth there are many in this country, and they

they are no doubt artificial, as they always stand singly on extensive plains. They must, however, have cost much labour, some of them being extremely large.'

From Mosul to Diarbekir, Mr. Jackson's route lay south of the Tygris, through a country formerly well cultivated, but now neglected. Mardin was in his course.

'It is situated at the top of a very lofty and rugged mountain, is a city of considerable size, and very populous. The greater part of the inhabitants are Armenians, who are very industrious, and carry on several manufactories. The city is surrounded by a strong and lofty wall built with hewn stone; and on the summit of the mountain is a strong fost, on which a few cannon are mounted.'—

'The inhabitants, who seem to be a hospitable well disposed people, enjoy a pure air, have as fair complexions as the people in England, and in general appear ruddy and healthy. Many of the women are very beautiful, and expose their persons nearly as much as the ladies in Europe. Provisions, and vegetables in particular, are plentiful, good, and cheap; they have also most kinds of fruits, and of the finest quality, the climate being exceedingly hot in the valleys, and temperate on the mountains.'

After having quitted Mardin, the author found the Arabic language gradually laid aside; and Turkish became the prevailing idiom.—Diarbekir was next visited. This capital of a country bearing the same name is pleasantly situated on an eminence, on the western bank of the Tygris, populous, and abounding in flourishing manufactures.

Our limits will not admit of extracting so copiously as we could have wished, from this plain and unadorned narrative of a writer, who passed expeditiously through a country which is interesting on a variety of accounts, and is but imperfectly known to Europeans. We must now confine ourselves, therefore, to little more than a bare indication of his route, till we have conducted him to the borders of Europe; where we shall take our leave.

The route from Diarbekir to Gaban Medan lay through a tract intersected by very steep mountains, abounding in copper. It is wrought for the Turkish government, who have established a number of smelting houses for the purpose, and is exported in great quantities to Basora and other places. An extensive waste stretches from Gaban Medan to Sivas, which is infested by banditti, who proved extremely troublesome to Mr. Jackson, though he was provided with a military escort. Sivas is the antient Sebastia, capital of Cappadocia, washed by the Casalmac, (formerly the Ceraunius.) It is as large as Liverpool, and (Mr. Jackson thinks) as populous. On this supposition, the country in question must be much better peopled than it is generally imagined to be; for we meet with three towns,

towns, all stated to be as large as Sivas, viz. Tocat (probably Neocesarea), Amasia (the birth-place of Strabo), and Marsivan. The interjacent country is represented as fruitful in a high degree, populous, and intersected by mountains of great height, the sides of which are nearly perpendicular.—From Marsivan, the author proceeded through Tosie, Boli, Sabanja, Ismit, (we suspect, Nicmid or Nicomedia,) where he came to the sea, and thence to Scutari and Constantinople, which he reached in about seven weeks after his departure from Basora; the journey being thus performed in the months of July and August.

We conclude that Mr. Jackson was not extremely solicitous to collect observations on the history, civil and natural, of the countries through which he passed: but, had it been otherwise, the time would not have admitted of those inquiries. Such remarks as he has committed to paper are delivered with perspicuity and judgment.

Ham.

MONTHLY CATALOGUE,

For SEPTEMBER, 1800.

NATURAL PHILOSOPHY, &c.

Art. 17. *An Essay on the Nature and Connection of Heat, Electricity, and Light.* By Alexander Anstruther, Esq. of Madras, Barrister at Law. 8vo. pp. 61. 2s. Murray and Highley. 1800.

THE identity of electricity with heat and light was, some years ago, a favourite speculation with several philosophers, when the discoveries respecting the electric fluid were objects of general admiration. Mr. Anstruther has revived the same supposition, but on theoretical grounds only. As it appears that his essay was written in 1798, we shall only refer him to the very interesting experiments of Count Rumford; which have discovered new relations, though they have not ascertained the essence, of heat. The facts, on this most curious subject, cannot yet lead to so general a conclusion as that at which Mr. Anstruther aims.

Fer.

POLITICS, &c.

Art. 18. *Observations on the Danger of a premature Peace.* By Alexander Annesley. 8vo. 1s. Murray and Highley. 1800.

The zealous advocates for unceasing war are like the man in the gospel; they "*do not sit down and count the cost.*" Peace in some respects *may be dangerous*, but protracted war, at an expence of 64 millions *per ann. must eventually be ruin.* If peace must not be made till improbabilities, or even impossibilities, are accomplished, no hope can be entertained of the return of the blood-stained sword to its scabbard.—After the years that have been consumed in war, can peace now be *premature?* Is it not high time to try its efficacy, and to see whether our aim cannot be obtained as completely by its mild influence,

influence, as by the horrid energies of the opposite system? The arguments of Mr. Annesley would go to prove, that we ought not to make peace with France till we have destroyed her geographical situation, or have prevented the possibility of her having any trade. Moo.y.

Art. 19. *A Letter to the Hon. Charles James Fox,* and the other Members in Opposition; on the present State of Europe, the Restoration of the House of Bourbon, and Peace with the French Republic. By Count Zenobio. Translated from the French. 8vo. 1s. Ridgeway. 1800.

Unlike the author of the preceding pamphlet, Count Zenobio urges an immediate peace, and the abandonment of every idea of restoring the House of Bourbon to the functions of royalty in France. He endeavours to impress his readers with a conviction of the impolicy of maintaining the present bloody contest, which he attributes solely to the British Ministry.

In the first edition of this pamphlet, the Count had called Mr. Pitt *vile:* but he here retracts the epithet, and allows that the term does not belong to him. He owns, also, that the British nation has deserved well of humanity. Do

Art. 20. *The Rev. Arthur O'Leary's Address to the Lords Spiritual and Temporal of the Parliament of Great Britain;* to which is annexed, an Account of Sir Henry Mildmay's Bill relative to Nuns. 8vo. 2s. Booker.

This title prepared us to expect a discussion of the subject of monastic institutions: but, on perusal, we found that the pamphlet is chiefly employed in vindicating the catholics against the aspersions of protestants. Though we do not altogether admire Mr. O'Leary's method of treating his subject, we are ready to allow that catholics have ground for complaint. The present race of catholic priests may be misrepresented, but they should honestly confess that the court of Rome did formerly make a trade of indulgences; they may also plead for the privilege of celibacy, but they should allow that it is not a natural state, and that it is not wise in a country to countenance and endow it. Do

AGRICULTURE, &c.

Art. 21. *A Treatise on the Culture of Wheat.* By William Dalrymple, Esq. 8vo. 2s. Becket. 1800.

We are not desirous of resembling the vulgar herd of agriculturists who laugh at gentlemen-farmers. We would rather encourage men of science and property to make experiments in every province of rural economy; persuaded that, though all may not reap profit and fame, the general result will be the improvement of the most useful of all professions. To us, therefore, Col. Dalrymple may spare himself the trouble of making an apology for this publication; which affords a proof that, whether or not his retirement at Chessington has been *otium cum dignitate,* it has been *otium cum scientiâ.* He modestly tells us that there is little new in his treatise: but it shews that he has read with judgment, and has ably conducted himself in practice amid a mass of discordant opinions. He commences with an useful fact respecting the growth of wheat, noticed by Dr. Hunter

of York, that it has two sets of roots, one *seminal* and the other *coronal*; that these are connected by a small pipe; that, when the seed is rightly sown, they are kept at a proper distance, so that the crown may be nourished by the seminal roots during the winter; and that, by the vigorous absorption of the coronal roots, in the subsequent progress of vegetation, strong and numerous stalks may shoot up, and produce a quantity of perfect grain.

On this principle, Col. D. proceeds to consider the properest culture of wheat. In strong land, he asserts the advantage of *summer fallowing*, especially where plenty of manure is not to be procured; and we believe that he is right: for, as Mr. Marshall has observed, strong land requires the pulverizing system, as the light land requires to be made more compressed and adhesive.

The Colonel next dicusses the subject of *manures*; quotes Pliny, to prove the utility of marle (*marga*) for manuring light land; and then recommends what appears to him the best mode of making and applying the manures in general use. He gives a very good reason for disapproving of top-dressings on strong land.

On the subject of *seed*, he recommends that it should be changed; gives it as his opinion that *white* wheats are best suited to light, and *brown* to strong soils; and he reasons very clearly against the efficacy of steeps for wheat. As to smutty wheat, he thinks, with Tull, that it is a token of *mala stamina*. This vegetable disease does not appear to be yet well understood.

The *time of sowing wheat* on strong lands, it is observed, should not be later than the end of October, or the beginning of November; and the best mode of sowing (on strong land) is *broadcast under furrow*; the drill husbandry cannot be practised on this land; nor does he recommend dibbling; and the seed, to make the seminal and coronal roots both perfect, should not be deposited in the ground less than two, nor more than three inches deep. In the succession of crops, Col. D. recommends wheat only every fifth year.—He makes also some remarks on sheep-feeding, and on harvesting of wheat; concluding with some general observations on the improvement of agriculture.

We have thus glanced at the contents of this pamphlet; which proves the author to be an intelligent and reflecting Gentleman-farmer, who, in his rural avocations, is attentive to the good of his country.—It is dedicated to the Duke of Clarence, who, we understand, has lately paid some attention to agriculture; and who will, no doubt, avail himself of the hints of his judicious friend Col. Dalrymple, in his farming experiments in Bushy Park.

Art. 22. *The Scarcity of Wheat considered*; or, a Statement of the Impolicy of the late and present Price of Wheat, the Consequences resulting from it, and Means suggested for its Prevention in future: in which the flagrant Practices of Farmers, Millers, and Bakers, are exposed, and the Corn Laws fully investigated. By the Rev. J. Malham, Vicar of Hilton, Dorset; and Ordinary of the County Gaol of Wilts. 8vo. 1s. Wallis.

That bread should now rise in price, after so abundant and favourable a harvest, is an indisputable proof of contrivance and management between

between the growers and buyers of corn; which it is easier to reprobate than to counteract, without interfering with the freedom of trade. When the times are favourable to monopoly, monopolists will prevail. When wealth gets into few hands; when agriculturists can without inconvenience to themselves withhold from the public the produce of their farms; and when what is brought to the markets is bought up by a few all-grasping purchasers; the articles of the first necessity will increase in price.

Yet it is not perhaps so much as this writer suggests, that *wheat* is dear because farms are large, as because the circumstances of the times have aided their operation against the public. The advantages of small farms to the community are considerable; yet it must be recollected that grain has been at a reasonable rate since the system of throwing farms together under one tenant has prevailed. It will be said that this evil is continually growing; we fear that it is; and the vast sums gained by agriculturists, from the late and present high prices, must assist the great farmer in swallowing up the little one, and in giving him a command over the public supply. Moo-y.

LAW.

Art. 23. *The Trial at large of John Rusby, Corn-Factor,* for Regrating Corn, at the Corn Exchange, Mark Lane, London, 8th November last; tried before Lord Kenyon and a Special Jury, in the Court of King's Bench, Guildhall, the 4th of July, 1800. Taken in Short-hand by a Barrister of the Inner Temple. 8vo. 1s. Ridgway.

At this season, particularly, the present cause is a very momentous one. Lord Kenyon's remarks, in summing up to the jury, manifest great ability and public spirit; and his compliment to the jury, on finding the defendant *guilty*, evinces his sense of the melancholy consequences resulting from the evil practice with which the defendant was charged. "You have conferred the greatest benefit on the country, I believe, that any jury almost ever did." D.o

Art. 24. *Reports of Cases argued and determined* in the Courts of Common Pleas and Exchequer Chamber, and in the House of Lords, from Easter Term 36 Geo. III. 1796, to Trinity Term 39 Geo. III. 1799, both inclusive, with Tables of the Cases and principal Matters. By John Bernard Bosanquet, of Lincoln's Inn, and Christopher Puller, of the Inner Temple. Vol. Ist. Folio. pp. 700. 1l. 19s. Boards. Butterworth. 1800.

In our 24th volume N. S. we announced the first number of this work, and we now gladly inform our readers that the volume is completed. Mr. Blackstone's valuable reports were brought down to the end of Hilary Term in the year 1796, and at that period the present publication commences. The authors state that the cases reported from Easter Term in the 36th year of the present King to Hilary Term in the 37th year, both inclusive, were taken from notes with which Mr. Abraham Moore favoured them; and that they have bestowed their utmost attention in digesting and arranging them. Indeed this part of the work, and the whole contents of the volume

before us, shew evident marks of accuracy and diligence. Many of the cases are of the utmost consequence, and are detailed with the strictest fidelity; and the notes, which frequently accompany them, prove that their authors have omitted no opportunity, and have spared no labour, in rendering their publication acceptable to the profession: these notes are apposite and judicious.

The first number of the second volume has appeared, and begins with last Michaelmas Term, when Sir John Scott (the late Attorney General) was appointed to succeed the late Lord Chief Justice Eyre, and took his seat in the Court of Common Pleas, with the title of Lord Eldon. S.R

Art. 25. *Principles of Conveyancing;* designed for the Use of Students, with an Introduction on the Study of that Branch of Law. By Charles Watkins, Esq: of the Middle Temple. 8vo. pp. 180. 4s. 6d. Boards. Butterworth. 1800.

Mr. Watkins is already known to the profession as the author of several useful and ingenious publications, and we have more than once borne willing testimony to his merit. The present work is a judicious compilation, and will be found particularly serviceable to students, for whose use it was principally designed. We must not, however, omit to observe that many of the remarks contained in the introduction appear to be dictated by a spirit of arrogance, and are expressed in offensive language. The observations on Lord Kenyon's decisions in the cases of *Doe* on the demise of *Rigge* against *Bell*, and *Clayton* against *Blakey*, are disrespectful, if not ill-founded. We have regretted in silence, on other occasions, the appearance of presumption in this writer: but in the present instance it has so much exceeded former bounds, that it loudly demands reprehension. D.

Art. 26. *A Report of the Case of Horner against Liddiard*, on the Question of what Consent is necessary to the Marriage of illegitimate Minors; determined on the 24th May 1799, in the Consistorial Court of London, by the Right Hon. Sir William Scott, Chancellor of the Diocese; with an introductory Essay on the Theory and the History of Laws relating to illegitimate Children, and to the Encouragement of Marriage in general. By Alexander Croke, Esq. LL. D. Advocate in Doctors-Commons. 8vo. pp. 200. 5s. Boards. Butterworth. 1800.

This is a very material case, and involves extensive and important interests in its decision.—The facts are shortly these:

'Harriet Liddiard, otherwise Whitelock, was the natural daughter of Sarah Liddiard by John Whitelock, Esq. and was born on the 12th of September 1777. Mr. Whitelock died in 1788, and by his last will, bearing date the 30th of April 1787, in which he appointed Sarah Liddiard, and George Ashley, since deceased, his executors, he acknowledged Harriet Liddiard, otherwise Whitelock, as his natural child, and bequeathed certain parts of his personal property to his executors upon trust, to put the same out at interest, until Harriet Whitelock should attain the age of twenty-one years, or be married, with the consent and approbation of the said Sarah Liddiard and George Ashley, or the survivor of them; the interest in the

the meantime to be laid out in her board, maintenance, clothes, and education; and to pay her the whole, when she should so attain the age of twenty-one years, or be married with such consent; and it was his will and desire that all possible care should be taken of the said Harriet Whitelock; and he gave the tuition and care of her to Sarah Liddiard and George Ashley during her minority. On the 7th day of March 1796, a marriage was solemnized between Thomas Strangeways Horner, Esq. and the said Harriet Liddiard, otherwise Whitelock, spinster, by virtue of a licence, under seal of the Consistory Court of the Lord Archbishop of Canterbury; wherein Harriet Liddiard is described as a minor, and wherein it is stated, that the marriage was solemnized by and with the consent of Sarah Liddiard, there stiled Sarah Whitelock, widow, her mother and guardian; and which consent was in fact obtained. In February 1799, a suit was instituted by Mr. Horner in the Consistorial Court of London against Harriet Liddiard, otherwise Whitelock, falsely calling herself Horner, spinster, and pretending to be the wife of the said Thomas Strangeways Horner, to obtain a sentence, pronouncing and declaring the said marriage to have been null and void, pursuant to the act of the 26th year of King George the Second, chapter the 33d, usually called *The Marriage Act*, which enacts, in section the 11th, "that all marriages, solemnized by licence, where either of the parties, not being a widower or widow, shall be under the age of twenty-one years, which shall be had without the consent of the father of such of the parties, so under age, (if then living) first had and obtained, or if dead, of the guardian or guardians of the person of the party so under age, lawfully appointed, or one of them; and in case there shall be no such guardian, or guardians, then of the mother (if living and unmarried), or if there shall be no mother living and unmarried, then of a guardian or guardians of the person appointed by the Court of Chancery; shall be absolutely *null and void* to all intents and purposes whatsoever."

It was admitted on the argument, and by the judge, that illegitimate children fall under the general regulations of the Marriage Act; and indeed that point had been previously determined in the case of *The King* against *The Inhabitants of Hodnett*, H. 26 Geo. 3. 1 T. R. 97. The only question for the opinion of the court, in this case, was what consent was necessary, besides that of the contracting parties, one of them being a minor, to render the marriage valid. Sir William Scott, in examining that question, decided that the marriage was null and void, on account of the want of the *proper additional consent;* he being of opinion that the consent of the parents in the case of illegitimate minors is not the consent required by the act of parliament, that extending to *legal* parents alone: but that the consent of a guardian, appointed by the Court of Chancery, was necessary in all instances circumstanced like the present, to give validity to the marriage. In the course of his judgment, which is very able and elaborate, he admits that the dscision of the case of *The King* against *Edmonton*, E. 24 Geo. 3. (reported in Const's edition of Bott, p. 76) is in opposition to his sentiments; for it was there determined that a *female bastard* under age, married by licence, with the consent of her putative father, gains a *settlement* by virtue of such *marriage;* and Justice

Buller, in delivering his opinion, says:—" It is not necessary to give a decisive opinion on the construction of the marriage act; for either this case is within the act, or it is not. If within it, there is nobody to consent but the putative father, and nobody else can be meant. If, by a more strict construction, the act is held only to extend to cases where there is a lawful father, then this case is not within it, and no consent was necessary."

Sir William Scott observed likewise that, in the case of *Thoroton* against *Thoroton* in the Court of *Arches*, and afterward in the *Delegates*, a separation for adultery was founded on a marriage of this description; and he proceeds to state:

'Although that matter of the marriage passed sub silentio, no objection to its validity having been pointed out to observation, yet, as it was not, and could not be dissembled in the libel, I cannot take upon myself to assert, that it did in no degree fall under the consideration of the court in the decision of that case.'

As the authorities on this important subject are contradictory, and as there is an appeal from the Consistorial Court, in which the present decree was given, we do not think it improbable that the matter may receive farther discussion than it has already undergone.

The introductory essay, which occupies nearly one hundred and fifty pages, discovers great and various knowlege on the subject; and we perused it with satisfaction as an appropriate *preliminary* to the principal case. 8.

Art. 27. *The modern Practice of levying Fines and suffering Recoveries* in the Court of Common Pleas at Westminster, with an Appendix of select Precedents. By W. Hands, Gent. one of the Attornies of the Court. 8vo. pp. 190. 4s. 6d. Boards. Butterworth. 1800.

We have frequently had occasion to notice different treatises on the subject of levying fines and suffering recoveries, in which the learning on these difficult and abstruse points of our law has been accurately and ably investigated:—but, at the same time, the information necessary for the practitioner, being inconsistent with the plan and design of those writers, has been omitted. The present volume professes to give a distinct view of the mode in which these fictitious actions are maintained, in order to enable the practising lawyer to conduct this part of his business with ease and accuracy. We can recommend the work to the attention of those for whose benefit it was more particularly intended, and the appendix of precedents will be found of considerable service. 8.

EDUCATION, DICTIONARIES, *&c.*

Art. 28. *A Marine Pocket-Dictionary*, of the Italian, Spanish, Portuguese, and German Languages; with an English-French, and French-English Index; being a Collection of a great Variety of the most useful Sea Terms in the above Idioms. By Henry Newman, Agent and Translator of Languages. 12mo. 6s. Boards. Vernor and Hood. 1799.

The following paragraph, extracted from the preface, explains the intention of this publication:

'Many

'Many an English ship is in the most imminent danger of being lost, from the commander or master not understanding the foreign pilot, who is to conduct her into port;—our navy officers and ship-masters are frequently at a loss to express their wants in foreign ports, and to examine accounts of repairs, &c. drawn up in foreign idioms,—and our merchants, ship-owners, brokers, and underwriters, are often necessitated, in regard to the true sense of the most important ship and average-papers, implicitly to rely on the imperfect knowledge of a set of translators, who boldly blunder through every translation, satisfied that the ignorance of their employers, in point of foreign sea-terms, will bear out their own. The author of the Marine Pocket-Dictionary flatters himself to have, in some measure, supplied the deficiency pointed out in the preceding remarks.'

We believe that, in this dictionary, not many material terms are omitted. They are rendered from each language into English, without additional explanations: more, indeed, was not to be expected in a dictionary of sea phrases in six different languages, comprized within so small a compass.

In a note to the preface, occasion is taken to commend two Spanish works, "*Tratado de Navigacion, por Don Josef de Mendoza y Rios, &c.*" 1787, 2 vols. 4to. and "*Reflectiones sobre las máquinas y maniobras de à bordo, ordenadas por Don Francisco Ciscar,*" &c. 1791, 1 vol. folio. 'which the author has no hesitation to prononuce the best works on navigation and naval tactics, hitherto published in any European language.' We have not seen either of the treatises here mentioned; and the present work does not furnish us with sufficient grounds to form an opinion concerning the degree of reliance which may be placed on the author's judgment in this matter. The world indeed, we must be sensible, is full of inconsistencies; yet we cannot hear, without experiencing considerable surprise, that seamanship is better explained by Spanish writers, than by the writers of any other nation.

Capt. B...y.

Art. 29. *The Young Exiles*, or, Correspondence of some Juvenile Emigrants. A Work intended for the Entertainment and Instruction of Youth. From the French of Madame de Genlis. 12mo. 3 vols. 12s. Boards. Wright. 1799.

It is generally with pleasure that we renew our acquaintance with this elegant and ingenious author, from whose writings the public have at various periods received that entertainment and profit which a lively imagination, and a well-cultivated understanding, necessarily produce to the reader who possesses similar qualities. The letters before us, though addressed to young persons, and written principally for their amusement and instruction, are by no means so frivolous as to preclude those of maturer years from a participation of the repast; for they are both moral and entertaining, and are interspersed with a variety of interesting anecdotes. Circumstances and situations of individuals, during the perils and horrors of the French revolution, are described with such pathos and energetic sensibility, as must excite the interest and engage the attention of the humane reader.

The adventures of the little emigrant, Eugene de Vilmore, a boy nine years old, and written by himself at *that age*, are rather more

improbable than even the generality of fictitious details: but we cease to wonder at the many instances of foresight in this infant MAN, when we become acquainted with the superior sagacity of his little female companion Lolotte, a girl six years of age, who was the partner of his exile. This little girl, hearing that there was a scarcity of bread in France, by frequently begging from a charitable miller a handful of flour, at length collects a sufficient quantity to fill a sack, which she sends as a present to her governess in France. This *provident* disposition in the little Lolotte induces us to imagine that she must have been a descendant of the Patriarch JOSEPH. There are many other examples of extraordinary wisdom in very young people:—which almost tempt us to exclaim, "Ah! why did they emigrate?—Surely they had before this settled the Government of France, if the older heads had consigned the power to the *younger*."

It will be supposed that, in the adventures of emigrants, politics could not be wholly avoided: but those that are introduced are of the most accommodating kind; such as, in these disturbed times, will be thought to merit praise. Vehemence shewn in political argument, especially by females, is well exposed, and treated with merited severity.

The translation is faithful; and, with the exception of a few inelegancies, such as—Lolotte being *reared* at the castle—*casting* her teeth—'tis A *pity*—oweing a *grudge*—and a few more phrases not to be found in polished English,—it may be said to do justice to the original. Mrs.

Art. 30. *A Method of making Abridgments;* or, easy and certain Rules for analysing Authors; divided into Two Parts; the First, containing preliminary Explanations, and the Rules for making Abridgments; the Second, the Application of those Rules to various Selections from the best Authors. By the Abbé Gaultier. Part the First. 4to. pp. 100. 10s. 6d. Boards. Bremner. 1800.

We have had more than one opportunity of praising the ingenuity which the Abbé Gaultier has shewn in his mode of instructing young people; *he cozens them into knowlege*, by pleasing their fancy; and by holding out to them the appearance of pleasure, he entraps them into improvement. The present work is a kind of deduction from the author's games, and appears well calculated to fix the attention and exercise the talents of his pupils; it certainly proves the constant zeal which (as he professes) animates him 'in the pursuit of the most direct and expeditious means by which knowlege may be acquired.' We sincerely wish him that success to which such well-intended endeavours are intitled. S.

Art. 31. *L'Amie des Dames;* &c. The Lady's Friend. By Madame Félicité Guériot. 12mo. pp. 184. 3s. sewed. Dulau and Co. 1799.

This lady appears to be a sincere friend to her own sex: she endeavours to regulate their conduct and to form their sentiments by good instructions; and she is a strenuous advocate for the energy and the possibility of highly cultivating the female intellect. The work cannot

not be said to have any plan; its *object* is more discernible; yet we wish that her wholesome instructions had been recommended to the mental palate by a little garniture of illustration and example. A few strange apostrophes to Christian and heathen divinities, to the cardinal virtues, &c. are to be excused; and the laudable intention of instilling virtuous sentiments, and of teaching the decorums of life, makes us overlook *many* defects. R. Wood.

NOVELS.

Art. 32. *A Northumbrian Tale.* Written by a Lady. 12mo. pp. 301. 4s. 6d. Boards. Debrett. 1799.

This is a tale of other times; and while the readers of novels continue to tolerate the dolorous adventures of luckless knights pent up in the dungeons of moated castles, their entertainment may be cheaply, and we doubt not will be plentifully furnished. The most predominating characteristic of this species of composition is, that formal soporific manners are substituted for imitations of nature. Every thing in these novels partakes of the antique. The young men, except it be sometimes "a squire of low degree," never relax from the dignity of dullness, either to smile themselves, or to occasion a smile in others. The figures are all cut in wood; and, if Chaucer had not written, we might have been impressed with a belief that the English of those days were men of most immoveable muscles.—Such is the general character attributed to our ancestors by these writers. A few, and but a few, exceptions might be named. In the story before us, the author has not swerved from the example set by her predecessors: it has a competent share of subterranean horrors, and will afford as much entertainment as the majority of works of the same class. Capt. B...y.

Art. 33. *Adeline St. Julian;* or, The Midnight Hour. By Mrs. Anne Ker. 12mo. 2 Vols. 8s. Boards. Kerby.

This performance shews that the writer, though she does not scruple to borrow, possesses fancy and invention; not indeed much restrained by attention to probabilities; nor is the style of the narrative always within the limits of grammar. We can however say that many of the novels, which we announce to the public, have afforded us less amusement. The representation of a ghost fronts the title page: (be not startled, gentle reader! it is no "goblin damned!") whether it be a good resemblance or not, we leave to the more experienced novel-reader to determine. It seems to be drawn *from the life*, and *apparently* is much better flesh and blood than the persons to whom it is supposed to appear. Do

Art. 34. *Fitzmaurice.* By William Frederic Williams. 12mo. 2 Vols. 6s. sewed. Murray and Highley. 1800.

The author of this work tells us, in the preface, that he writes from a *mania scribendi*. We sincerely wish that it were in our power to administer to his disease; because, to deal candidly with him, it is impossible to prognosticate well either for him or for the public from his present symptoms. In the incidents of the story of Fitzmaurice, we find but little of nature or truth of character; and in the composition, nothing of the beauty of writing. Perhaps the utmost that can be said in its praise is, that it does not offend against decency and morals. Wall..e.

POETIC *and* DRAMATIC.

Art. 35. *Pindarics*; or an Ode of Lamentation, addressed to Peter Pindar, Esq. on his *Nil Admirari*, &c. and a Disquisition concerning the Crasis of Peter Pindar's Blood, &c. 4to. 2s. Wallis.

"Man (says Lord Bacon) does not know how to keep a mean;" and no truth is more continually exemplified. On certain occasions, *temper* and *moderation* are scouted, as if they partook of the nature of sin. We, however, are at all times desirous of maintaining a most profound respect for these essential ingredients of sound judgment; and neither folly on one side nor calumny on the other shall ever divert us from the calm performance of our duty. Though Peter Pindar has sinned, we shall not on account of his offence deny him, as some are now inclined to do, the merit of genius. The author of these *Pindarics*, as they are called, is of this number; and though he disclaims vague invective, he deals in it very liberally. He tells Peter that 'he has no title to renown;' and he is so extravagant as to represent Mrs. More's name, as 'the sole supporter of his tottering wit.' He ventures to assert, in the preface, that, 'excepting the encomium paid by the bishop on Miss *Hannah*'s works, and the witticism of the *fiddle*, there is not a single reference in the first three odes to any particular subject, thought, or expression, nor an indication that P. P. has read her works.' Was it possible for this critic to overlook Peter's censure of Mrs. More's severity on the fallen fair?

This writer humbly parodies Peter, and endeavours to turn his own artillery against him: but if Peter does not write himself down, he will not be written down by such a poet or such a critic as is now before us.—As a specimen of his wit and accuracy, we shall only give the following stricture from the disquisition (as it is called) on Peter's *blood:*

'Peter, merely to cast a slight upon the very birth-place of *poor Hannah*, has unmercifully soused all the natives of Bristol in a *quagmire*.

"The humming native of *the* Bristol pool."

How will this criticism stand when Peter is fairly quoted?

"The humming native of *a* Bristol pool?"

Art. 36. *Peter and Æsop*, a Saint Giles's Eclogue. 4to. 2s. 6d. Murray and Co. 1800.

Scavengers and nightmen are respectable gentlemen, compared with the dealers in gross calumny and unqualified abuse;—commodities which, to the disgrace of the present polished age, have been of late brought in considerable quantities into the literary market. We hope that the consequences, which have lately resulted from this degradation of talents, will operate as a warning to all versemen and prose-men against the adoption of *scurrility* and *blackguardism* in aid of their scanty wit. To hard words, succeed hard blows; and when such is the nature of the combat, the parties make no bad figure in a St. Giles's Eclogue. While the town laughs, let them blush.

The

The author of this poem has indulged himself at the expence of Peter and Æsop; and if he can shame them and others into a polite use of the pen, we shall congratulate him on his satire. Moo-y.

Art. 37. *Joanna of Montfaucon;* a Dramatic Romance of the Fourteenth Century: As performed at the Theatre-Royal, Covent-Garden. Formed upon the Plan of the German Drama of Kotzebue: and adapted to the English Stage by Richard Cumberland. 8vo. 2s. 6d. Lackington and Co. 1800.

Having already given our opinion of a literal translation from the German original of this play, (see Rev. for July last,) we have little to say of Mr. Cumberland's imitation. He has avowedly worked on his original, chiefly for the purpose of introducing pageantry and music; and he even leads us to understand, in his preface, that the encouragement given to the German Drama does not accord with his own opinion. Mr. C.'s performance, though in respect to language it is superior to the common Kotzebue-manufacturers, certainly inspires no wish to see farther experiments of this nature attempted. Fer.

Art. 38. *Lodon and Miranda.* By Romaine Joseph Thorn: to which is added the "Poor boy," a Tale. 12mo. pp. 230. 6s. Boards. Longman. 1799.

This writer acknowleges that his poem possesses a hundred faults, for which he makes the common apology that it was written in a short space of time; viz. less than four months. As the insufficiency and impropriety of these excuses are too obvious to require any animadversion from us, we shall only add that the poem may with propriety be termed a novel in verse, of that sort which delights rather in romantic incidents than in just representations of human life; and that the composition is flat, inverted, and prosaic. Banr.

Art. 39. *Parodies on Gay*; to which is added the Battle of the Busts, a Fable,—attempted in the Style of Hudibras. 12mo. 1s. Jordan Hookham.

These parodies can boast more of easy versification than of entertaining point or of edifying moral; yet in these latter qualities they are not altogether deficient.—It were certainly vain to expect as much *humour* in an imitation of Hudibras, as that rich work itself produced; and though the fable here attempted after the manner of Butler undoubtedly is not an exception to the remark, yet it is no despicable performance. We have seen many worse copies of originals more easy to imitate. Wall..e.

Art. 40. *Morcar and Elfina*:—A legendary Tale, by Edward Smith, jun. small 8vo. 1s. Edinburgh.

A poetical Scotch Tale, in the measure and manner of Chevy Chase, by no means destitute of merit. A few shorter poems are annexed, which have less claim to praise. Do

Art. 41. *Poems.* By Edward Atkins Bray. 12mo. pp. 240. 5s. Boards. Rivingtons. 1799.

If these juvenile effusions be not very excellent, they are on the whole very *innocent*. There is nothing in them of loose morality,

or of irreligion; indeed, they may claim the praise of inculcating strongly the *immortality of the soul*, by exemplifying in a variety of modes the *existence of ghosts*, and giving poetic form to flitting shades and love-lorn apparitions.

Mr. Bray's motto justifies him against any charge of vanity in this publication:—he aspires not to the character of poet, though he publishes poems:

> " *Primum ego me illorum, dederim quibus esse poëtas,*
> *Excerpam numero; neque enim concludere versum*
> *Dixeris esse satis; neque, si quis scribat, uti nos,*
> *Sermoni propiora, putes hunc esse poëtam.*" HOR.

Art. 42. *The Siege of Cuzco.* A Tragedy, in Five Acts. By William Sotheby, Esq. F. R. S. and A. S. S. 8vo. 2s. 6d. Wright. 1800.

Having exhausted the old world, modern dramatists have had recourse to the new; and the historic and poetic mines of Peru have been opened and ransacked by European adventurers. Some have acquired fame and enriched literature by their spoils; and, as example is contagious, it is probable that we shall frequently see some new name added to the list. Mr. Sotheby is one of those who have been allured by the treasures, or the novelty, of the unrifled annals of Peru: but we cannot discern much skill and ingenuity in the use of his new materials. The siege of Cuzco possesses no very prominent features either of excellence or imperfection. The plot is rather defective in interest; and though the characters of Zamorin, Villoma, and Zama, are intitled to our sympathy, the situations in which they appear are too deficient in pathos to excite any high degree of feeling for them.

The author professes to have slightly imitated our early dramatic writers, in some of the unimpassioned parts of the Tragedy. Whether the following lines form any part of the imitated style, we know not: but we should rather suppose that their inaccuracy must have escaped the notice of the author, than that he purposely, and from a feeling of taste, adopted any thing so harsh and imperfect, however sanctioned by authority or example:

> ' There none beheld him, but the hopeless widow,
> *That ceased from tears when he came; and the orphan child,*
> Who knew him but on earth,' &c. p. 16.
>
> ——— ' Ye little deem'd,
> *That from her ice-crown'd heights, and caves of the rock,*' &c. p. 18.
>
> ——— ' And he so limn'd him
> *With out-strain'd eye, dark cheek, and drops on his brow;*' &c. p. 39.
>
> ———' Thou wents't, and dark despair
> Fell on the brave: while strange extravagant tales
> That made the Spaniards gods, found sure belief,' &c. p. 85.

Art. 43. *The Jew and the Doctor.* A Farce, in Two Acts, as performed at the Theatre-Royal, Covent-Garden. By Thomas Dibdin. 8vo. 1s. Longman and Rees.

We never saw this farce represented, but we began to read it with a degree of predilection for the author on account of some former vocal productions. We expected some humour in the dialogue, if not originality in the characters; and we were not disappointed. The Jew's language and sentiments are, we believe, *fac similes* from Duke's-Place; and most of the other characters are marked by a favourite tag at the end of their speeches, like old Boniface's "Daughter Cherry! *as the saying is,*" which must have had a risible effect.

The plot is not new, nor very intricate; if it were, in so short a piece, there would not be time to disintangle it. The chief merit consists in the dialogue, which is spirited, characteristic, and well seasoned with humour. Dr B...y.

Art. 44. *Ramah Droog*, a Comic Opera, in Three Acts. As performed with universal Applause at the Theatre-Royal, Covent-Garden. By James Cobb. Esq. 8vo. 2s. Longman and Rees.

Ramah Droog is the Name of a Fortress and Palace of an Indian Rajah, who had usurped the sovereignty of the hereditary Prince, and put him and all his family to death, except a daughter of the late Rajah, who escaped. A detachment of troops, sent from a British settlement in India against the usurper, having been surprised by the enemy, and defeated, are imprisoned in this fortress. Among these prisoners, is an Irish serjeant, whose brogue and blunders constitute the principal humour of the piece. The Bog-trotter passes himself off as a physician, and in that character is called in to the assistance of the sick Rajah; to whose malady he has nothing to administer but a *potatoe. (risum teneatis?)* This Irish panacea, however, cures the usurper; whose disorder was only the effect of too copious a dose of Claret; a liquor to which his Highness was not much accustomed. Liffy, the Serjeant, for this miraculous cure, is loaded with more honors than ever were heaped on Hippocrates or Æsculapius.

This *Mock-Doctor* has an Amazonian wife, who had assumed the dress and character of a soldier in the British ranks; and no virago of antiquity, or Poissarde of modern times, ever manifested more heroism.—The piece ends (as an opera should end) happily. A second detachment of British troops, more prudent or more fortunate than the first, take the fort by storm; the captives are released; the usuper is deposed; the daughter of the murdered Rajah is raised to the throne, and is married to a neighbouring prince, a friend and ally of her father.

This wild and confused fable seems, however, to have served as a vehicle for splendid scenes, decorations, Eastern pomp, and exhibitions of a prince in procession, a tyger chase, elephants, the women of the Zenanah, music, dancing girls, &c.; and the effects of all this show were probably much heightened in the representation by the talents of the performers: but in the closet, its merits are not above mediocrity. Out of eighteen characters, only three are strongly marked: the Irishman, his termagant wife, and a treacherous and rapacious Asiatic goaler; and these are not new on the stage. The

rest

rest are so uninteresting, and so much " without mark or likelihood," that, whenever they enter, we want a nomenclator to inform us who and what they are.

Much has been said in praise of the music, in news-papers favourable to the theatre in which this opera was performed: but of the validity of such praise, which is ever suspected, we can have no better proof than the frequency of representation; which we can scarcely think this drama could have supported, without some more powerful attraction than we were able to discover in perusal, either in the dialogue or the songs. Indeed, there is a roughness in the lyric part which it must be extremely difficult to smooth by good melody. In the operas of Metastasio, the words of the airs are sedulously selected; and the numbers are so polished, yet so marked, as to point out to a composer, at the first glance, the kind of movement which will best suit them. The double rhymes of Mr. Cobb, and the hobbling lines, render it scarcely possible to give them any cadence either in reading or singing.

From the difficulty of comprehending the fable, or discovering even the sentiments of what is sung, the Italians prefix an argument to all their serious musical dramas, and an advertisement to the comic:—but we have here what is called an opera, with a hard name, not only without an argument or preface, but even without the least information concerning the interlocutors, in the list of persons of the drama. Dr. B.

Art. 45. *Crime from Ambition:* a Play in Five Acts. Translated from the German of William Augustus Iffland, by Maria Geisweiler. 8vo. 2s. 6d. Geisweiler, Symonds, &c. 1800.

We always wish to speak well of Mr. Iffland's plays, because they are not tainted with the libertine sentiments of the German schools; and of every fair translator we are *ambitious* to make a good report, when we can do it without a *crime*. If the public *must* read translations from the German, therefore, we can at least mention the present as a much less exceptionable piece than most of those of Kotzebue: but we are sorry to find the sentiment occasionally assisted by marginal directions, which may be truly called " Helping a lame dog over a stile." Fer.

RELIGIOUS.

Art. 46. *Two Sermons preached before His Majesty at the Chapel Royal at St. James's, during Lent.* By Brownlow, Bishop of Winchester. 4to. 1s. 6d. Wright. 1799.

The first of these sermons is on the well known text, " *The fool hath said in his heart, there is no God;*"—and the right reverend preacher justly observes that,

' In respect to the great Author of our being, the errors and mistakes of men may be traced to three general sources—ignorance, superstition, and hardened unbelief—all fertile sources of evil, though of different degrees of malignity in evil; for ignorance and superstition, however unfriendly, are not hostile, to that truth which infidelity defies. Ignorance hath led mankind to absurd deifications, to the belief of false and imaginary gods of various kinds, animate and inanimate; but from this ignorance of man the existence of God

was

was not concealed. Superstition hath absurdly falsified the object of its worship, the number and manner of its religious observances. With ideas too narrow to conceive, and to rely on, an unseen, yet all-provident God, Superstition shrinks under trivial apprehensions and causeless terrors, unless she can invest a variety of objects with the character of present deity, at hand to supply immediate and momentary help.

'But here we must observe, that the votary of false gods, and the votary of many gods, equally believe the reality of the Divine powers, and equally subscribe to the moral inferences arising from that belief. The ignorant and superstitious admit, that the object of Divine worship is good, and that man should emulate his goodness. The ignorant and superstitious acknowledge that law is the guide of man; and that to walk by the will of God, where his will is to be discovered, is the end and purpose of his being; but it is reserved for the scriptural fool alone to say, "there is no God;" it is reserved for the unbeliever only to wander in the dark and loathsome paths of those who are "without God in the world."

As one of the many pernicious effects of Atheism is stated to be a contempt of public authority, the Bishop is led to speak on the subject of civil government and religious establishments; which he maintains to be of divine origin.—Is there not some inconsistency, when his Lordship says, p. 10. 'The character my text describes *hath never been a national character in any place, but such fools have been single and individual every where*, and their folly in all places equally conspicuous, and equally odious;' and when he adds, (p. 14.) in allusion to France, 'hath it even gloried in *the national adoption of the odious character I have described?*'

The second sermon is nearly on the same subject as the first, from Psalm lviii, 2.; and here the Bishop continues his allusions to the state of a neighbouring country, and in the strongest terms imputes to that people the adoption of atheistical tenets.

The conclusion of the discourse breathes a spirit of charity and piety, which will be acceptable to all true friends to religion, virtue, and their country:—

'Good Christians, good citizens, and good men, serving our God, our community, and our neighbour, let us put away from us the enemies of the cross of Christ; let the friends of religion be our friends; let the supporters of law and government be our counsellors; let the disciples of moral truth and excellence be our companions; let us embrace with joy the hope which is held out to us; that so long as the duties attached to these valuable characters are upheld and respected amongst us, so long shall we be yet allowed to worship our God in peace and truth, to live under the happy influence of his grace through the gospel, to be directed in all our ways by law, by honesty, and by charity; in a word, the comprehensive word of an apostle, to love the brotherhood, fear God, honour the King.'

Banr.
MISCEL. 4G.2.

MISCELLANEOUS.

Art. 47. *An Account of the French Expedition to Egypt:* comprehending a View of the Country of Lower Egypt, its Cities, Monuments, and Inhabitants, at the Time of the Arrival of the French; and a particular Description and Measurement of Pompey's Pillar, illustrated by a Plate. By Charles Norry, Member of the Philotechnical Society, and one of the Architects attached to the Expedition. Translated from the French. 8vo. pp. 53. 2s. Ridgway. 1800.

As yet, the men of science attached to the French expedition to Egypt have published nothing very superb, or very satisfactory. The present little pamphlet enters into no minute details, but is informing and amusing as far as it goes. M. Norry seems desirous of giving a fair statement: and though he relates the battle of the Nile with the feelings of a Frenchman, yet he owns that *every thing proved fatal to them:* for which he attempts to account from 'the unfavourable position of their fleet, the inferiority of the crews in point of number, (we understand that the inferiority of numbers both in men and guns was on our side,) the explosion of the Admiral's ship, and the confusion that ensued as to the command.' He might have added to all these reasons, the superiority of British skill and valour: but, in a pamphlet originally designed for French readers, so unpalatable a truth is omitted.

M. Norry's voyage to Egypt, and his return, are related; particularly his narrow escapes in his passage from Alexandria to Ancona: but it may be more satisfactory to our readers, to peruse the account of his sensations and impressions on his first arrival in Egypt.

'We immediately hastened to satisfy that eager curiosity excited in every foreigner on his first arrival in a country so celebrated in history. We looked for the *Alexandria* of *Alexander*, built by the architect *Dinocrates*; we looked for that city in which were born, or educated, so many great men, that library in which the *Ptolomies* had concentrated the collection of human knowledge; in a word, we looked for that commercial city and its active and industrious inhabitants; but we found in every quarter only ruins, barbarism, debasement, and poverty, ferocious men with enormous beards, carrying in their hands long pipes, most of them indolently seated in the squares or coffee-houses, or walking along with the most apathic gravity *; women dressed in coarse blue tunics, their face covered with an ugly mask of black stuff, allowing only their eyes to be seen, and having not only their eyelashes but their eyebrows painted black, their legs and feet naked, their nails dyed with bright red, avoiding us and running away, as if they had beheld so many demons, or savages; children naked, lean, and ill-conditioned; and, lastly, the public markets (*bazars*) filthily disgusting. Shocked at this sight, we went to visit the remains of antiquity. We every where found columns of granite, some

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'* The men in easy circumstances, for the most part, shut themselves up, or had fled; and we saw none of the women of this class, they being carefully confined under lock and key.'

still

still standing, others promiscuously lying prostrate in the streets and squares, and even on the sea-shore, where they formed considerable piles; Egyptian monuments covered with hieroglyphics, serving for thresholds of doors, or benches used for seats. We saw some particular *bazars*, the courts of which were adorned with columns of different sorts of marble, and some of them even of porphyry. The capitals were by these barbarians often employed as bases, and reciprocally, the bases as capitals. We saw the mosque called the *Septant*, or mosque of a thousand columns; the surrounding walls are partly destroyed, and most of the columns thrown down and broken. We went to visit another deserted mosque, which served as an hospital for our sailors that were wounded at the battle of Aboukir. This is perhaps the most beautiful Egyptian monument now in existence: it consists of a dome of fine black marble, resembling basaltes, three mètres and 16 centimètres (nine feet 10 inches *) in length, by one mètre, 62 centimètres (five feet) in width, and one mètre 13 centimètres (three feet six inches) in height, charged with thousands of hieroglyphics. Here were to be seen figures of men and women, and of a multitude of the animals deified by the antient Egyptians, such as the sparrow-hawk, the ibis, the lion, &c. all engraved with the perfection of antique seals. Undoubtedly this monument will be transported to the museum of Paris; at least it is already intended that it shall on a future day be one of its ornaments. It may weigh about 28,805 hectogrammes, 46 centigrammes (6,000,000 of pounds).'

M. Norry makes the height of Pompey's pillar to be 88 feet 6 inches: in which estimate he may be correct, since he and others took great pains to reach the point of accuracy: but we apprehend that he widely diverges from this point when he states the population of Cairo to be upwards of 3,000,000!!! Surely here has been a cypher too much inserted.

Moo-y.

Art. 48. *Zimao, the African.* Translated by the Rev. Weeden Butler, M. A. of Sidney Sussex College, Cambridge. 12mo. pp. 115. Vernor and Hood. 1800.

We have read this little work with pleasure, because pleasure follows from having even indignation and sorrow excited by a tale of suffering and of wrong. Such a tale is Zimao; in which the horrors of the slave-trade are depicted with great strength, and apparently with justness of colouring. Humanity shudders at the recital of the wrongs of Zimao, the son of a prince of Benin; who, with the espoused mistress of his heart, and a numerous suite, were seduced by European traders to visit a Guinea ship, where they were instantly put into irons, and carried off. The sufferings of the voyage, the sale of the slaves at Porto Bello, the separation of the prince and his wife, an insurrection of the slaves headed by Zimao, who joined the Maroons, and, being elected chief, returned to wreak vengeance on his oppressor; the casual meeting of Zimao and his wife in the plantation of a proprietor who had been merciful to his slaves, and whom therefore Zimao's discriminating vengeance spared;—all form a very interesting picture of the slave-trade, and of the African character.

'* The Paris foot is equal to 12.798 English measure.'

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An appendix, consisting of extracts from the evidence delivered at the bar of the House of Commons, when that subject was under the consideration of Parliament, gives probability and substance to the horrible incidents related in the preceding tale.

The dedication of this work is very peculiar in its nature, but we choose to forbear from commenting on it.

CORRESPONDENCE.

The request of G. M. is so entirely out of our province, that we cannot comply with it: but we would offer him our opinion that he had better relinquish his design. There have been already so many publications by learned men, on the difficult subject in question, that it would be very hazardous to discuss it without being well acquainted with former hypotheses, and well qualified by diligent and extensive observation. We may refer him to pp. 541—544 of the Appendix to our xxxiid vol. which appears with this Review.

Surely, '*One of those animals commonly called Men*' might have perceived that the passage, on which he animadverts, ~~were~~ was a quotation; and that we did not deem it worth while to notice the inadvertency of the writer.

We think that the remarks in a letter signed A— are unfounded; and the style of it is very objectionable. It therefore is not intitled to farther attention.

Mr. Flower's work is not forgotten, and we shall soon give an account of it.

G. B. will perceive, on reading our *Appendix* to vol. xxxii. (published with this Review) the use which has been made of his communication. His future Correspondence will be acceptable, but we shall beg to know to whom we are obliged.

We fear that '*a Young Student*' will deem himself neglected: but our delay has been involuntary and unavoidable. We apprehend that the address, with which he formerly favored us, would not now convey a letter to him.

Φιλομαθὴς is unintelligible, through the want of a more correct reference to the passage quoted.

F. B.'s letter from Buxton is under consideration.

A. B. is informed that Mr. Shield's Treatise on Harmony will appear in our next Review. — — S. S. is received.

☞ Rev. for August, p. 360. l. 2. for 'new novel,' r. *novel view*; and p. 432. l. 6. from bott. for 'come,' r. *some*.

*** The APPENDIX to Vol. XXXII. of the Monthly Review was published with this Number, as usual.

P. 11. l. 14. put a comma after 'Scio.'
40. l. 8. fr. bott. for 'persue', r. peruse.
[see P. 45.] 56. l. 6. for 'George', r. Robert.
112. l. 17. for 'were', r. was.